HISTORY
OF THE
FIRST REGULAR BAPTIST CHURCH

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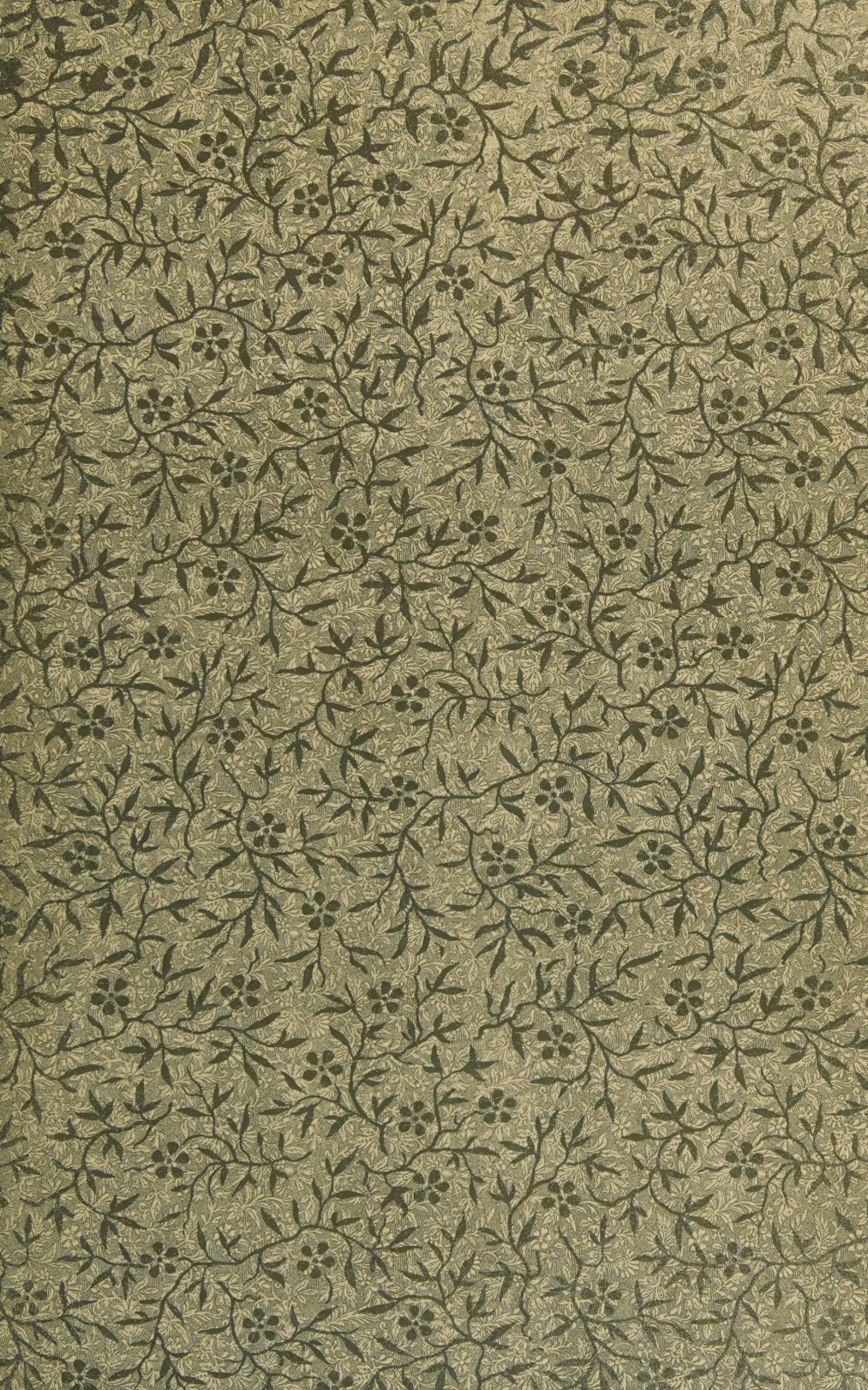

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100th Anniversary

of

THE FIRST REGULAR BAPTIST CHURCH

of

Dayton, Ohio

FOUNDED MAY 29, 1824

HISTORY OF THE CHURCH

Prepared by

HENRY F. COLBY, D. D.

In 1914

Revised and brought to date

by

HENRY A. STOUT

DAYTON, OHIO, 1924
The Walker Litho. & Printing Company

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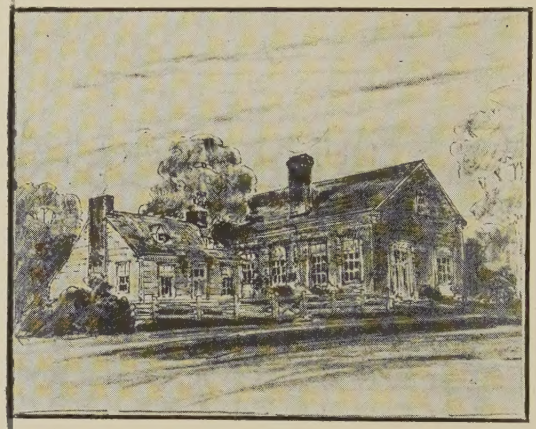
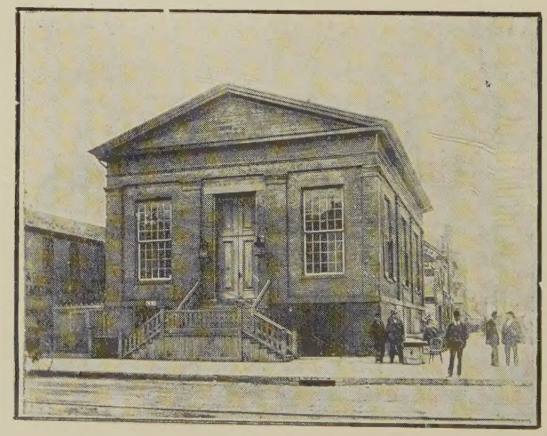
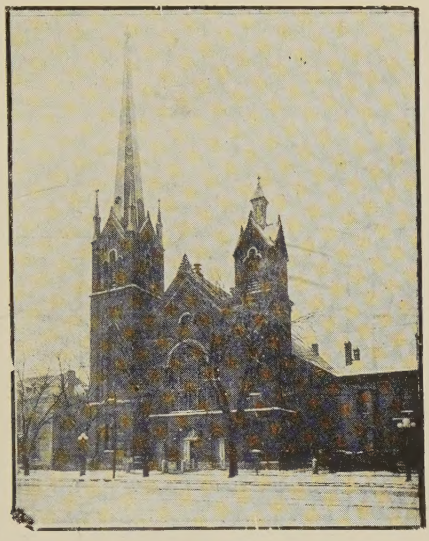


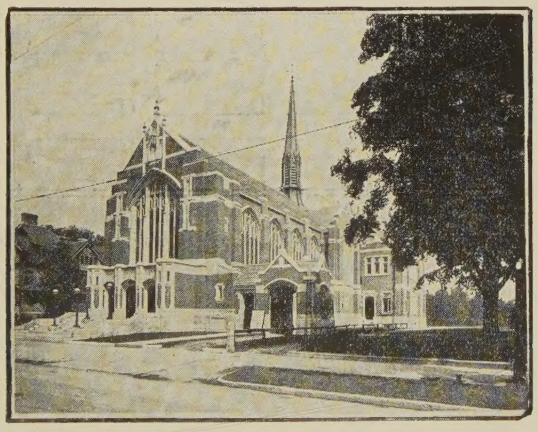
The first Church building was erected in 1827, on the west side of North Main street between First street and Monument avenue; cost of land and building $2,000.00.



The second Church building was erected in 1844, on the northeast corner of Fourth and Jefferson streets; cost of land and building $5,164.51.

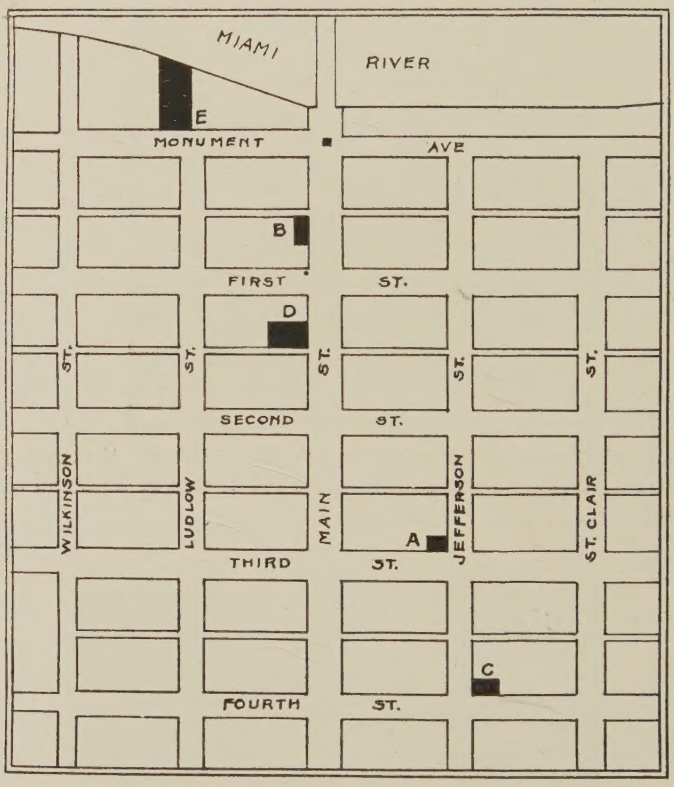


The third Church building was erected in 1863, on the west side of Main street, between First and Second streets; cost of land and building $45,856.49.



The fourth Church building was erected in 1913, on West Monument avenue at the head of Ludlow street; cost of land and building $215,000.00.

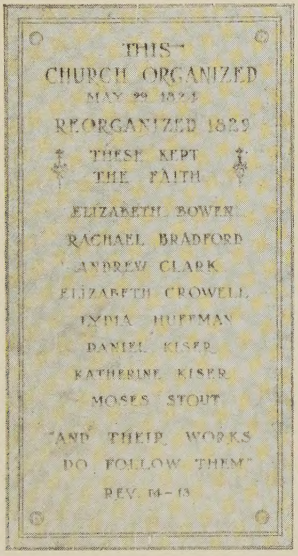
This map shows the location of a home where meetings were held in early days and the location of the four Church buildings.



A Home of William P. Huffman, where the Church met in the early days.
B Location of first Church building.
C Location of second Church building.
D Location of third Church building.
E Location of fourth Church building.

The Church minutes of January 9th, 1914, read as follows:

"On suggestion of Brother Henry A. Stout, and on a motion, the last Sabbath in the month of May was designated as FOUNDERS' DAY. Brothers E. J. Barney, Henry A. Stout and J. B. Thresher were appointed a committee to arrange a suitable program for presentation on that date, in commemoration of the founding of this Church."



On June 1st, 1919, there was placed in the lobby of the fourth Church building a Memorial tablet, in honor of the eight members who in 1829 "KEPT THE STAND" of the Baptist Church.

Dedicated to the First Regular Baptist Church

WAYFARERS

By Mrs. J. Brainerd Thresher

Job 23:3.

Wayfarer—"O that I knew where I might find him!
I'd come into his presence with a song.
My lot in life is desolate and lone;
By land and sea I've traced his steps along;
My heart cries out for God to me unknown.
I know not if he hears me when I call;
He's distant far, this Maker of us all.
O that I knew where I might find Him."

A pitying stranger passing by,
Thus answered to the pleading cry:

Stranger—"Seest thou those mountains towering high,
That dimly fold against the sky?"

Wayfarer—"Oh, yes, I know them well, they tell me oft
Of God's stability and of his strength;
But see as evening shadows falling soft,
The dewy depths are sombre all their length.
On heights, when nearest Heaven, it is cold.
'Tis fearsome nightly in these mountains old.
O that I knew where I might find Him."

Stranger—"O heart bowed down, come thou with me,
Where deep to deep tells mystery.
God's measure broader is than sea;
He tells not what is yet to be."

Wayfarer—"O boundless waters in thy great unrest,
Thy breaking billows, tides that ebb and flow.
Thou mindest me, all moves at his behest,
Who restest never, as the ages grow.
I look above me, night or daylight fair
I see the glory that the heavens declare.
O that I knew where I might find Him."

Stranger—"Come lonely one, I have tonight,
A tryst with Him; 'twill you delight,
To hear his followers recite
His words of mercy, deeds of might."

Then one came with this stranger friend to where
The light was shining through an open door—

Wayfarer—"A church! A church! I'll never enter there!
Of man made wisdom, tell thou me no more.
For nature's God I'll gladly ever search,
But not within the confines of a church.
O that I knew where I might find Him!"

They sang the song, that in his heart he brought
Desiring nearness to the Lord most high;
They, too, were seeking what he long had sought.
The Master kept his tryst, to them came nigh.
Full oft the Lord his loving thought imparts,
And speaks his latest word through human hearts.

Wayfarer—"O now I know where I have found Him!"

FOUNDERS DAY HYMN

Written by

Mrs. J. Brainerd Thresher

1914

The stream of time these Founders sailed
To port in this good world;
Against the foes of Christ prevailed
The flag of faith unfurled.
Advance guards they of coming throngs
Who follow them today;
They built their forts and sang their songs,
And then they sailed away.

We miss the marching of their feet,
The calls of their commands,
In vain we seek their smiles to meet,
In vain to clasp their hands.
Their footprints mark the earth we tread,
Their words are on the air;
They are not numbered with the dead
Whose works are everywhere.

To "carry on," the task be ours
As soldiers ever true,
From early dawn to sunset hours
To guard the dark night through.
O Prince of Peace! O God above!
May we the victory gain;
Destroy all hate and war by love
And follow in their train.

Tune—"The Son of God Goes Forth to War."

HISTORY

of

The First Regular Baptist Church

of Dayton, Ohio

HENRY FRANCIS COLBY, D. D.

On November 18, 1788, a few months after the settlement of Marietta and one month before that of Cincinnati, a little band of twenty-eight people, two of them children, arrived at the point where the Little Miami River flows into the Ohio, five miles above Cincinnati, and was called Columbia. These pioneers came down the Ohio from Pittsburg in a flat boat; when they disembarked they "offered up prayer to Almighty God for his sustenance, guidance and protection."

Their leader was Major Benjamin Stites. Others of the company were John S. Gano, Thomas C. Wade, Greenbright Bailey, Mrs. Bailey and Edmund Buxton. These six names have come down to us as being devoted Baptists. They had been members of the old Scotch Plains Baptist Church in New Jersey from which the First Baptist Church in New York was an outgrowth. Their Pastor had been the Rev. John Gano, the famous revolutionary chaplain, and his son, John S. Gano and wife, formed a part of this historic company that thus braved the dangers of this new life in the West.

Two years later (1790) these six Baptists with three others were organized into a Church. This Church at Columbia, which is now a part of Cincinnati, was the first Baptist Church in Ohio or in the Northwest Territory, as it was called at that early date. The organization of the Church took place one Saturday at the home of Benjamin Davis, under the direction of the Rev. Stephen Gano, who was then visiting the Colony, and who after became Pastor of the First Baptist Church of Rhode Island.

In 1793 a meeting house was completed, where public worship was held, every able bodied man carrying, according to law, his firearms with him, so as to be prepared in case of an attack from the Indians. This was the first Protestant meeting house built in Ohio, as indeed, the Church was the first one of any denomination that was regularly constituted in the Northwestern Territory. Many of these early settlers

had been revolutionary soldiers, and having spent their all in the struggle had come to a new part of the country with the hope of repairing their broken fortunes. Another consideration which had doubtless influenced them, was the perpetual prohibition of slavery in all the limits of the Northwest Territory by the ordinance of 1787. This attracted many noble spirits from States where slavery prevailed, making them willing to brave the hardships of the wilderness for the sake of perfectly free institutions.

The spirit of '76, therefore, and the opposition to slavery, made the pioneers of this portion of our country men of earnest and generous character, securing their permanent success. The early records of the Baptist churches contain repeated evidences that they took decided ground against everything which looked like sympathy with their Kentucky brethren in their oppression of the colored race. After Wayne's victory over the Indians in 1794, it became safer for parties to attempt the settlement of points away from the Ohio River, and thus members of the Columbia Church began to scatter over the Miami Valley, and to form the nuclei of churches organized in various localities. Among these was the church at Staunton, the oldest town in Miami County, one mile from Troy. This was established as early as 1804, and was afterwards absorbed in the neighboring churches of Troy and Casstown. King's Creek and Union Churches sprang up about the same time. The churches at Turtle Creek, or Lebanon, Little Prairie, or Middletown, and several others, might be mentioned in this connection.

The Columbia Church which, as we have seen, must be regarded the mother of them all, changed its place of worship in 1808 to Duck Creek, a point two miles north of its former location. From that time to the present it has existed under the name of Duck Creek Church. The Miami Association, the original Baptist Association of Ohio, and the one with which our own church was connected until 1859, was formed as far back as 1797, when there were only four Baptist Churches in the Territory, the Columbia (or Duck Creek) Church being, of course, the first on the list. How would it have thrilled the hearts of those few Baptists who on the banks of the Ohio committed themselves to the Providence of God, could they have looked into the future and forseen the results!

On August 3rd, 1795, General Anthony Wayne ended a four years' war with the Indians and made a peace treaty with them at Greenville, Ohio.

On August 20th, 1795, a party of gentlemen contracted for the purchase of land, part of which now comprises the territory covered by the City of Dayton, from one John Cleves Symmes, a revolutionary soldier, who had obtained it, it is claimed, by grant from the United States Congress. These gentlemen, who then became the proprietors of the locality, were General Arthur St. Clair, who was Governor of

this Northwest Territory (all of the region northwest of the Ohio River); General Jonathan Dayton, afterwards United States Senator from New Jersey; General James Wilkinson, and Colonel Israel Ludlow. These were all revolutionary officers, and it is an appropriate fact that some of the oldest streets of our city bear their names. We are told how nineteen men and seventeen women came from Cincinnati to settle in Dayton; how they came in three parties, two by land and one by water; how the pirogue or partially covered boat of the last mentioned party, after poling slowly up the river for ten days, landed at the head of St. Clair Street, and a woman, the wife of Israel Thompson, was the first to step ashore.

Early Baptists in Dayton

Who the first Baptists that settled in Dayton were, cannot now be ascertained. The town was laid out on the fourth of November, 1795, and was settled by families from Cincinnati. Mr. Daniel C. Cooper, one of the party who made the first survey, and who soon became the titular proprietor of the place, partly by the acquisition of preemption rights, and partly by agreement with the settlers, reserved the four corners at the intersection of Main and Third Streets for public use.

In the record of the County Commissioners as early as for December, 1806, I find that one Charles Roe, in behalf, as it is stated, of the "Baptist Union Congregation of Dayton," applied for the land on the southeast corner of Main and Third Streets, as a site for a house of worship according to Mr. Cooper's gift. A few months later, September 8, 1807, it is recorded in the same book that the petition of the Anabaptist Church, as it is called, was granted, and then follows in due form an agreement on the part of the County Commissioners to deed to the Baptist organization the ground as soon as a deed of it should be received by them from Mr. Cooper. This is the first mention of Baptists in Dayton. What that Baptist Union Church or congregation was, and whether it had at that time anything more than a nominal existence, I have been unable to discover. At any rate it seems not to have been strong enough to follow up and realize the claim which it had thus obtained. For, turning to the record of conveyances, we find that the lots in question were afterward deeded by Mr. Cooper and his heirs, one of them, the lot on the corner to a private individual, and the other to the Methodist Episcopal Church. In 1810 there was a Presbyterian Church which worshiped either in the the old Academy building or the old Court House, but which was not incorporated until two years later. Dr. James Welsh, an able man, was preaching for them. There was also a church of what were called the "New Lights," now more generally known as the Christian Church. The Presbyterian churches of the Miami Valley, as in many other portions of the South and West, had been greatly distracted and broken up by the "New Light," or "Ken-

tucky Revival," as it was often called, of 1801 and the following year. Originating in Kentucky it spread through Southern Ohio. It was marked in some places by great excitement and most singular physical exercises. The Baptists in the Miami Valley do not seem to have been much affected by it, and in 1808 and 1809, about the time of which we are now speaking, Presbyterianism was beginning to recover from the shock. The new denomination, however, which had thus had its origin, still continues to have churches in Dayton. The commencement of the Baptist interest, which resulted in the formation of our church may be associated with the removal to Dayton, about 1823, of certain Baptists from the Lebanon Church and other places. At their request Baptist ministers occasionally visited them and preached. Among these were Stephen Gard, pastor of the Elk Creek Baptist Church at Trenton, Butler County, and Wilson Thompson, pastor of the Baptist Church at Lebanon. In the division which afterwards took place among the Baptists into the Old School and New School, and of which we shall have occasion to speak, both of these men went with the Old School. Thompson was a man of much natural ability, strong in debate and very popular as a preacher. He exerted for a time a powerful influence over the churches of the Miami Association. At first he was a most zealous evangelical preacher, but after a time he embraced many radical notions. Gard, though less brilliantly gifted, was highly esteemed by those who knew him best. From the constitution of his mind he was inclined to search into and dwell upon the mysteries of religion, such as the doctrine of election, etc. He was kind and winning in his manner, and devotional in spirit. Though noted for preaching doctrinal discourses, and giving "strong meat to them that are of full age," he was a special favorite, it is said, with the children, and always gathered them around him. As we shall soon have occasion to remark, he was probably the first pastor of this church. He died many years ago, much lamented.

From a sermon preached by the Rev. Samson Talbot on June 28th, 1863, I find the following: "Who the first Baptists that settled in Dayton were, cannot be absolutely ascertained; one at least, Howard Dunlevy, came to Dayton as early as 1810. The commencement of a Baptist interest originated in the removal of Moses Stout, about 1823, from the Lebanon Church to Dayton. At his instance, Baptist ministers visited Dayton and preached occasionally. Among these were Stephen Gard of Trenton, Butler County, Ohio, and Wilson Thompson, then pastor of the church at Lebanon."

Organization of the Church

It was on the twenty-ninth of May, 1824, that a council assembled in Dayton for the constitution of the Baptist Church. Thanks to a difficulty which afterwards arose, we have preserved for us in the files of

Montgomery County the original minutes in the handwriting of Elder Corbly Martin, who was clerk of the council, of the names of those present, the names of the constituent members of the church and the proceedings. The council was composed of seventeen persons, nine of whom were ministers. Besides Wilson Thompson and Stephen Gard, already mentioned, the former of whom was Moderator, there was Elder John Thomas, who was for some years pastor of the King's Creek Church, and Elder John Guthridge, who had also been pastor of King's Creek Church, and who performed much laborious pioneer work. He was a most useful man, making no pretentions to learning; he carried his Bible with him and feeding his own soul upon it, was thus prepared to feed the souls of others. Elder Nathaniel Tibbets, who had been pastor of the first church at Cincinnati, was, it is said, a man of great energy of character, and a warm and able preacher. He died soon after in the prime of life. Elder Jacob Mulford had been pastor of Wolf Creek and Tapscott Churches, and though not a man of much talent, is described as an humble, exemplary Christian. He was requested by the church to draw up for them their articles of faith to be presented for the approval of the council, and this interesting document in his own handwriting, has also come down to us. Elder Corbly Martin, the clerk of the council, was born near the old Staunton meeting house. His mother was a daughter of Rev. John Corbly, a pioneer Baptist minister from Western Pennsylvania. Her son was connected for some years with a mission to the Indians, but at this time was living probably within the bounds of the Lebanon Church. He had frequently visited Dayton and preached. He subsequently adopted the views of the Campbellites. The last surviving member of the council was our venerable and honored Father Daniel Bryant, who lived to perform long and faithful service for Christ. In connection with the council, sermons were preached by the various ministers, beginning with one Elder Thompson. They agreed not to adjourn until all had preached, and the record of the council indicates the times and places of their respective appointments. Father Bryant, himself, preached from Daniel 5, 27: "Thou art weighed in the balance and found wanting," a text which had been suggested to him by his fellow-traveler, as they rode to Dayton on horseback. Some time afterwards he heard that the sermon was instrumental in the awakening of one young man. Father Bryant was at that time pastor of the Millcreek Baptist Church. A few weeks before he had been united in marriage to Miss Corwin, of Lebanon, Ohio. The celebration of their "golden wedding" preceded by the same interval the jubilee services of our church. Always progressive in his ideas and in sympathy with every good enterprise, he lived to enjoy a cheerful old age. He died near Urbana, June, 1875. The afternoon was spent in the examination of the candidates, whose names were as follows: Elizabeth Bowen, Andrew Clark, Rebecca Clark, Samuel Crowell, Elizabeth Crowell, William George, Simeon

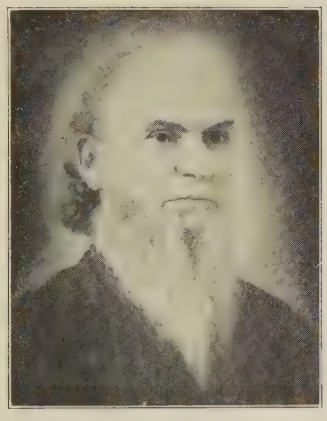
Stansyfer, Elizabeth Stansyfer and Moses Stout. The articles of faith were carefully considered. They took high Calvinistic ground, in common with those of other Baptist churches of that time, using stronger expressions on some points than most Baptist churches of the present day would be willing to use in such a document. They insisted that the redemption which Christ wrought out was **"special"** and **"particular"**; in other words, that it was only for the elect. To those articles was appended the declaration that, "We consider ourselves under obligation to attend to the example that Christ gave his disciples, by washing their feet, 'Ye ought also to wash one another's feet.' Yet the omission of this observance by any member shall not be a bar to fellowship." Father Bryant said this last declaration led to considerable discussion, but it was finally passed as being harmless, and was not afterwards observed by the church. Feet washing had, up to this time, been more or less

Mrs. Lydia Huffman

practiced by different churches, but was fast falling into disuse. Elder Tibbetts gave the right hand of fellowship, and announced the brethren a church of Jesus Christ; Elder Gard offered the recognition prayer, and Elder Guthridge preached a sermon containing a charge to the church. After this one Richard Davis, who had been a member of a "Separate" Baptist Church, was received into membership on the relation of his Christian experience and acknowledgment of the articles of faith. The council held its first meeting on the porch of William Huffman's house, at the northwest corner of Third and Jefferson Streets, where the Beckel House now stands. On account of the hospitalities there enjoyed it was often spoken of in those days as "the Baptist tavern." After the worship and sermon in the Court House on Sabbath morning, Mrs. Lydia Huffman was baptized in the river, a little to the east of the head of Main Street, the first baptism, so far as we know, that was ever witnessed in Dayton.

Within three months three others were baptized, which raised the number to thirteen, and in September of the same year the church was received into the Miami Association. In 1825 David Kiser, Sr., was baptized. For the first three years after its organization the church was supplied with preaching generally once a month by Elders Thompson, Gard, Martin and others. According to Father Bryant's recollection, Elder Gard was the first pastor. Unfortunately the church record book of those early days has been destroyed, so that no additional facts concerning that portion of its history can be gathered.

In 1827 the membership being again reduced by death to thirteen, Rev. D. S. Burnett, then a young man, became pastor, and they were encouraged to rise and build a house of worship. The lot and building together cost about $2,000. They were upon the west side of Main Street, at the corner of the alley between Monument Avenue and First Street. It was, for those days, a comfortable building of one story, with



Rev. D. S. Burnett

the pulpit placed near the entrance. The building was removed several years since. Up to this time they had worshiped sometimes in the old Court House and sometimes in a room on St. Clair Street, between Second and Third. Mrs. Penelope Sharp, whom many will remember, united by letter in 1827, at a meeting held in the old stone bank on Main Street, between Monument Avenue and First Street. In the same year, at the request of Mr. Burnett, the church consented to some modifications in their articles of faith, "so as to make them, as was said, shorter and to read better, but not to change their substance." A comparison between the two documents show a softening down on the hyper-Calvinistic expressions contained in the older one. Mr. Burnett was possessed of popular talents of a superior order, and the first year of his

ministry the church was increased in numbers to forty-eight, and the succeeding year to eighty-four. The Baptist cause now appeared to prosper, and the society was the largest in the town.

The Campbellite Schism

The young pastor, however, was becoming fascinated with the new doctrines of Alexander Campbell, which had been for some time spreading among the churches of Western Pennsylvania and West Virginia, and were now being propagated in the Miami Valley, in part by Campbell himself. This new movement was expected by its author to swallow up all the Baptist Churches of the great Southwest, and for awhile it seemed that it might be really successful. Fearing that the church in Dayton would be affected, and to fortify them against it, Elders Gard and Thompson, who had had the first training of the little vine, and who were noted for their "soundness in the faith," volunteered to visit the church alternately and preach to them sound doctrine, which, in those days, meant with other points **election** and **limited atonement.** Their zeal and jealousy for the old landmarks, as they viewed them, unhappily led them too far. They even cautioned the church to beware of educated ministers, of Bible and missionary societies, and of all "human institutions." Thus the way was opened for a division in the church. The majority went into Campbellism, and on the twenty-first of March, 1829, a resolution was passed rejecting everything like written articles of faith. Thus the church became a Campbellite Church, and the same year separated itself from the Missionary Baptist Association. Andrew Clark, Lydia Huffman, Daniel Kiser and wife had already been excluded because stoutly resisting what they felt to be the encroachments of error, they had refused to fall in with the majority. Others sympathizing with them were afterwards dismissed, viz: Moses Stout, Elizabeth Crowell, Elizabeth Bowen and Rachel Bradford. These eight (and possibly one other) were all that remained faithful to the principles upon which the church enjoyed the fellowship of other regular Baptist Churches.

The New Beginning

They met at the house of Elizabeth Crowell and passed the following resolution:

"Resolved, That we keep the stand of the First Baptist Church, of Dayton."

In accordance with this position, at a subsequent meeting, held at the house of William Huffman, and after due notice, they felt called upon to vote the exclusion of Rev. D. S. Burnett and those who had followed him, from the Baptist Church of Dayton, although these persons, constituting the majority, had already dismissed them. They did this on the ground that Rev. D. S. Burnett and his followers had departed from the faith. They also made an effort by a petition to the Supreme Court to have

delivered to them the church property, but the court decided that inasmuch as this belonged to the society in fee and inasmuch as it was a principle of the Baptist Churches that the majority should rule it must be under the control of the majority, notwithstanding any real or supposed error in doctrine. (See Ohio Reports, 6th, page 363.) But the little band continued to hold regular meetings, enjoying the sanction and fellowship of the Miami Baptist Association, with occasional preaching by Elders Jacob Mulford, Wilson Thompson and others. Both Mulford and Thompson seem to have acted for a year each as pastor of the church. Thus at the close of the tenth year of its history the church was reduced about to the same number with which it started. It was a dark day and a day of small things. Most of the few who were left were so tinctured with antinomianism, the doctrine that faith saves without works, that they were of little use as materials for a new building. But the spirit of the Lord again lifted up a standard for them. During the years 1833-5 they were strengthened by the addition of several new members by letter, among whom were Mrs. Sarah George, Joseph McCammon, W. F. Spinning, Orsamus Osgood, E. E. Barney with his wife and two sisters and Augustin King and wife. The coming of these may be said to have introduced a new era into the history of the church. They brought with them a progressive spirit and a zeal and wisdom to devise liberal things, which were the seeds of future prosperity. There were more influential societies in the place, but, with a conscientious attachment to their own principles these newcomers put in their lot with the feeble body of Baptists and devoted themselves to building up the cause. They did not despise the day of small things, but by their self-denials contributed largely towards making small things great. In 1834 there was preaching every month and a prayer meeting every Sunday afternoon at some private house.

The next year the house of worship owned by the "New Lights" on the northwest corner of Main Street and Temple Court was rented, the meetings held there, and a young man, Rev. Samuel R. Clark, of New York, who had been sent West by the Home Mission Society, was called to preach for them one-half of the time. The other half he labored for the church at New Carlisle. Under his labors eleven members were received by letter, five were baptized and two restored. He was a thoughtful and affectionate pastor and much endeared himself to the community. His attentions to the sick and afflicted and his personal worth commended the cause he represented. Thus in many minds prejudices against the Baptists were broken down. The congregation greatly increased and his preaching was blessed, but on September eleventh, 1835, only a few months after his settlement, after an illness of two weeks, he was called home from his earthly field of labor. His body, after appropriate funeral services, at which Elder J. L. Moore preached the sermon, was laid in the old burying ground, and has since been removed to Woodland Cemetery.

The following record of his death was made by the Secretary of the Home Mission Society: "Elder Samuel R. Clark, Missionary to the Valley of the Miami. He saw the ripened fields waving about him with scarcely a reaper. His love for souls and zeal for Christ therefore prompted him to put forth exertions too great for his strength. In his attempts instrumentally to save others from spiritual death he found for himself a premature grave." At his death the church, numbering thirty-eight members, were much disheartened. For a few months they were supplied with preaching by different ministers, mostly by Elder M. Jones. He then lived part of the time at Lebanon and a part of the time at Middletown. He walked from those places on Saturday and walked back on Monday. He was one of the first students of Granville College, going there in spite of the remonstrance of some of the older ministers, who stigmatized it as "a factory to make preachers."

The Anti-Mission Division

We now come to another important period of this history. It was at this time that the secession of the anti-mission party took place. Mr. Nathaniel Hart, who went with the Old School, gave to Dr. Talbot the following account of the division: "In the fall of 1835," he said, "I was one of the messengers of the Dayton Church to the Miami Association, then about to meet at Lebanon. The excitement between the Old and New School"—(those members of the churches on the one hand who adhered to the hyper-Calvinistic views opposed to the use of any means to spread the kingdom of God except simply preaching, and on the other hand, those who were in favor of Sunday-schools, missionary societies and the like)—this excitement "had now become so great it was plainly manifest the association must take the subject up. All the ordinary business was disposed of on Friday. On that evening," continues Mr. Hart, "Elder Gard, the Moderator, took occasion to see me in reference to the next day's work, and he told me he wanted some of the brethren to bring the matter up by resolution. I said that I would do it. The association met at an early hour, and as soon as it was ready for business I offered a preamble and resolution setting forth that:

'Whereas, There is great excitement and division of sentiment in the Baptist denomination relative to the subject of the benevolent institutions of the day, (so-called) such as Sunday-schools, Bible, missionary, tract and temperance societies; therefore,

Resolved, That this association regards the said societies as having no authority, foundation or support in the sacred Scriptures, but we regard them as having their origin in and belonging exclusively to the world. As such we have no fellowship for them as being of a religious character."

This resolution to which Mr. Hart refers is found in the minutes of the association of that year. It is there stated that it led to an animated

discussion, which lasted till sundown. That it received great favor is the more remarkable because the association had in previous years distinctly given its endorsement to missionary societies, especially to the American Baptist Board of Foreign and Domestic Missions at Philadelphia. Even Elder Stephen Gard, the Moderator of the Association, who at this time appears as bitterly opposed to missionary societies, had in 1816 been one of a committee who reported the constitution for what was called the Miami Baptist Domestic Missionary Society. But his opposition to Arminianism, as manifested in the New Light and Campbellite movements, seems to have warped him to the opposite extreme. When reminded of the course he had taken in former years, he replied by saying: "That was a sin of my youth." In the course of the discussion Father Bryant, who was always a friend of missions, proposed as an amendment to Mr. Hart's resolution the addition of the following words: "But we do not hereby declare non-fellowship with those churches who advocate these societies." With this amendment the resolution passed by a vote of forty to twenty-one. But this privilege of free toleration contained in Father Bryant's amendment declaring a difference of opinion on these subjects no bar to fellowship, and granting individual liberty to the brethren of the churches, was afterwards receded from. For, at the next meeting of the association, held with the Dry Fork Church, Hamilton County, (September ninth, 1836,) the following resolution was moved:

"Whereas, A number of the churches composing this body have, in their letters, requested the association to drop from her minutes and fellowship the churches advocating and supporting the societies against which the association declared non-fellowship last year; therefore be it

"Resolved, That we drop from our minutes the following churches, viz: Cincinnati, Middletown, Lebanon and Dayton."

After considerable discussion it was carried, thirty-five voting in favor and six in opposition, the rest being neutral with the exception of those criminated by the resolution. These, had they been permitted to vote, would have prevented the resolution from passing. The separation was thus complete. Each party claimed to be the Miami Baptist Association. The excluded churches, whose delegates met in a separate place the next morning, and had an adjourned meeting at Middletown in the next month, maintained that the action of the Association had been entirely unconstitutional, inasmuch as they, the excluded ones, had not departed from the principles on which the body was originally formed, and inasmuch as the vote excluding them affected the independence of the churches, a point specially guarded in the rules of the association. To quote from a letter addressed by them to corresponding associations: "It was also contended that the measure was altogether at variance with the uniform Baptist practice. No charge was specially made against any of the churches, no dealing was ever had with them by

aggrieved churches, by committee of the association or otherwise; the resolution of the last year recognized distinctly their fellowship with said churches; no change had taken place in their faith and practice; and yet it was moved and finally carried to drop them from the minutes. The measure was believed by the minority to be unparalleled in the history of Baptist associations, an act of arbitrary power and a complete abandonment of constitutional principles. The churches laid under censure contained more than half of all the church members in the association. These churches were prohibited from voting on the question. It is true some of the delegates refused to vote because they considered the motion illegal, but the votes of others who gave in their names were refused. According to this mode of procedure one church can exclude all others belonging to the same body, for all it has to do is to lay all the other churches under censure and prohibit them from voting. The minority, therefore, considered the measure carried by the majority to be on the latter's part a total abandonment." Such is a brief account of the separation between the Old School and the Regular Baptist Churches of the Miami Valley. About half a dozen members being in sympathy with the Old School party, and not desiring to remain longer with this church were permitted to withdraw from membership with it. If this church was wrong in giving its allegiance to the great missionary and other denominational societies, which were then coming into power, it certainly has not grown much better since. For during the year just closed subscriptions from our members to the single item of Missions amounted to about $80,000.00. The only comment upon these historical facts which is necessary is the statement that the pro-mission churches now greatly outnumber (1924) in Ohio the anti-mission. The latter are, for the most part, quite feeble bodies.

During the first twenty-five years of its history, therefore, this church passed through two great conflicts in which its safety was threatened by opposite extremes. It is interesting to note that in the first conflict it was kept from utter extinction by that same hyper-Calvinistic element which, if it had not been afterwards outnumbered by a more progressive party, would have carried the church into the Old School. Thus in God's providence, the balance was preserved and the church enabled to keep on its way. The period of these conflicts has been happily followed by one of continued peace and prosperity.

On February 25th, 1837, the First Regular Baptist Church of Dayton, Ohio, was incorporated under an act of Legislature passed March 5th, 1836, as recorded in Ohio local laws, volume 37, page 63. The following are the names of the incorporators as given in the records: Benjamin Barney, E. E. Barney, Charles S. Bryant, George W. Crosby, Augustin King, Joseph McCammon, William F. Spinning, John Smith and Moses Stout.

Elder M. E. Cook

In 1837, Elder Martin E. Cook, a minister of much note in the Black River Association of New York, who was then in the northern part of Ohio, was called to the pastorate. He was recommended by his Eastern brethren as "orthodox in sentiment, sound in faith and practice, prudent in his measures and wise in council." He was found to be a good preacher and a man of tender sensibilities. Under his faithful labors, which continued one year or more, there was a revival of much depth and power. Only eight were added by baptism, but the young people of other denominations were attracted to the meetings and felt their influence for good. The church then numbered about forty and would have been glad to have Elder Cook remain with them longer, but he felt that Providence indicated otherwise.

Elder J. L. Moore

In the summer of 1838, Elder John L. Moore removed to Dayton and commenced a course of itinerant labor for the Ohio Baptist State Convention, but on January first, 1839, resigned that position and accepted the pastoral care of this church. Feeling the great need of a house of worship the members had taken steps in that direction. They were still worshiping in the "New Light" meeting house. As an interesting incident, on account of the results which have flowed from it, we may mention as occurring about this time, the formation of a choir. Rising in the corner of the church on Sabbath morning they led the congregation in the service of song. Some of these, like many others who have united with the church, were led by their interest in the music to become interested also in the truth and in Christ as their personal Savior. Would that all who thus assist the worship of God by his people might have their hearts as well as lips attuned to his praise! "The Psalmist," was adopted as the hymn book of the congregation in 1844. In regard to his acceptance of the pastorate, Dr. Moore says: "My object mainly was to aid them in erecting a house of worship, without which it was evident the church could never rise. There were only fourteen male members. Two of these were superannuated, poor, and living with their children, and I doubt whether the entire church paid taxes on $10,000 worth of property. Yet we subscribed over $2,000 for a meeting house. Young sisters who were not worth a dollar gave their wages—giving forty to fifty dollars each. About $1,000 was subscribed by citizens outside of the church. For the purchase of a lot, the money, about $1,350, was borrowed by two individuals. In the winter of 1840, having entered the basement, a few precious souls were converted. In December we prepared the room with temporary seats and commenced a protracted meeting, assisted by Rev. S. S. Parr. This meeting was of great interest. About twenty were added, and a more interesting and promising set of

young converts I have never seen. At the close of this meeting, having realized to a good degree the desire of my heart, and having assisted the church in securing the labors of Elder Parr, and in providing for his support, I resigned that I might resume my itinerant labors for the State Convention. To Elder Moore, (or Dr. Moore, as he afterwards became), the Baptist Churches of Ohio, and this church in particular, are greatly indebted. He brought to the cause a careful judgment and mental discipline combined with earnest love for souls at a time when such help was especially needed, and labored long and well in laying foundations. He came to Ohio from the State of New York, and occu-

Deacon E. E. Barney

Ebenezer Thresher

pied several important positions. Early in his ministry he accidently fell into the fire and thereby received injuries and disfigurement such as would have laid aside any other man in the ministry of life. But he kept diligently at work in his Master's service. The last part of his life he lived in Kansas. During his pastorate the Sunday-school numbered one hundred scholars and twenty teachers, with Deacon E. E. Barney as superintendent, who held that office for fifteen years from its beginning, March 8th, 1839.

Soon after the Sunday-school began to hold its sessions in the basement of the meeting house on Jefferson Street an incident occurred which made a deep impression on many minds. Deacon John Smith, a prominent and devoted member, came into the Sunday-school on Sabbath morning and requested of the superintendent permission to "speak to the scholars of the love of Jesus." After some very earnest but brief remarks he left the room. A few minutes afterwards he was taken up from the sidewalk, where he had fallen, and was brought back to the same spot where he had been speaking, only to breathe his last.

In order to support their minister while they were straining every nerve to complete their house of worship, the church found it necessary to ask aid from the Ohio Baptist State Convention. It stands at the head of the list of churches aided by the so-called "village fund"; "the raising and dispensing of which fund," says Professor John Stevens, who, at that time, was the Corresponding Secretary, "was the first really efficient work done by the Convention." The church thus received one hundred dollars a year for three years or more. From being a receiver it has since become one of the convention's largest contributors, now giving out of its abundance to feeble churches aid similar to that which was then necessary to its own support. The house of worship built at that time cost $5,164.51. It was located at the corner of Jefferson and East Fourth Street. It was a brick edifice with a high basement. In it many valuable occasions took place. The Word of God proved powerful as thus preached. It was the first Baptist house of worship till 1863. Afterwards it became the Jewish Synagogue and after use as such for several years the building was torn down in 1911 to make room for a building for business purposes.

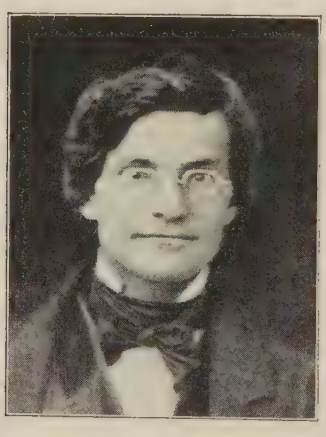
Elder S. S. Parr

Elder S. S. Parr, the next pastor, was a native of Vermont, and had spent most of his previous ministry in the State of New York. He came to Dayton from Zanesville, Ohio, and was pastor from July, 1841, to December, 1843. He was a man of great power in the pulpit. Under his ministry there were many conversions and about seventy-five persons were added to the church by baptism. Many of these were young persons, who afterward became very useful members—a strong accession to the ranks. In its letter to the Miami Association in 1843 the church reports a Sunday-school increased to one hundred and thirty scholars, with forty teachers and a library of five hundred volumes. A young people's Foreign Mission and Bible Society had also been formed. It was unfortunate that Elder Parr's superior abilities as a preacher were not accompanied with equal skill in other relations. Careless in his temporal affairs he hindered somewhat his permanent success, but many remember with pleasure and gratitude the boldness and unction with which he presented the Word of God. After leaving Dayton he preached at Memphis, Tennessee; Yazoo, Mississippi; Quincy, Illinois; and Hannibal, Missouri. To the last mentioned place he went in 1847 and soon after finished his course on earth.

Rev. Frederick Snyder

Elder Parr was succeeded in Dayton by Rev. Frederick Snyder. Mr. Snyder had been a student at Union College, Schenectady, New York, with the intention of entering the profession of law. His conversion, however, while there, had turned his attention to the ministry, and hav-

ing come to Dayton he had been for a short time a member of the church. In May, 1843, he had been licensed to preach, and in December of the same year, just before Elder Parr left, he had been ordained. It was in April, 1844, that having accepted the call of the church, he entered upon the duties of pastor, the prophet thus having honor even in his own country and among his own people. The congregation then numbered about one hundred and fifty, and was still struggling under the debt contracted in building the house of worship on Jefferson Street; yet a portion of the debt had been paid during the previous year, and their prospects were bright. Mr. Snyder remained with the church until May, 1851, a period of seven years. He was a man of sincere and earnest piety and labored conscientiously for Christ. The work of the



Rev. Frederick Snyder

Rev. Samuel Foljambe

Lord prospered in his hands. It was truly "a growing time" in the history of the church when it was both strengthened and enlarged. At the close of the seventh year, impelled by strong desire to take a theological course at Rochester, New York, he resigned, and the church expressed their love for him and their appreciation of his labors by a substantial gift. From Rochester he went to Terre Haute, Indiana, thence to Williamsburg, New York, where he died July 2nd, 1853, after a life of great activity and usefulness at the early age of thirty-five. His remains were brought to Dayton and now sleep in Woodland. Mrs. Snyder later became the wife of Ebenezer Thresher, so long prominent in the church. The children of both of Mrs. Snyder's marriages we are glad to count as still members with us linking the present with the noble memories of the past. At his retirement from the pastorate the number of members had reached two hundred and more, and it was during his term of service that the Wayne Street Baptist Church was formed. The first steps to-

ward that enterprise were taken at a meeting held September 12, 1848, and the church was recognized on the 9th of January of the following year.

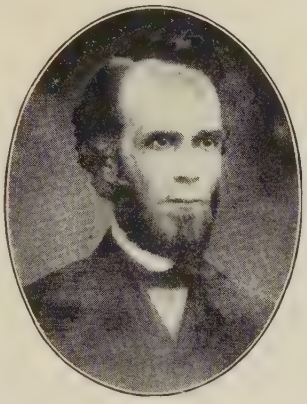
Rev. Samuel Foljambe

The next pastor was Rev. Samuel Foljambe, who was called on the 5th of January, 1852, and resigned at the close of 1855, having filled the pulpit with great acceptance for four years. He has since been settled over important churches at the East, chiefly in Boston and its vicinity.

Rev. Samson Talbot

On the second Sabbath of June, 1856, Rev. Samson Talbot, who had recently completed a course of study at Newton Theological Institution, entered upon the duties of the pastorate. During his stay of seven years he baptized into the fellowship of the church eighty-two persons, making

Rev. Samson Talbot



H. Harvey, D. D.

the whole number two hundred and sixty-eight. His sincere love of the truth and humble devotion to the cause of Christ caused him to be much respected and loved, while his careful habits of thought gave promise of his fitness for the position he was afterwards to fill. It was in July, 1863, that he accepted the Presidency of Denison University, at Granville. The work which he there accomplished by his profound studies and self-sacrificing diligence is too well known to require more than mention here. His death, in June, 1873, was deeply and widely lamented.

During Dr. Talbot's pastorate the project of building a new house was often discussed. The house on Jefferson Street had ceased to be suitable for the needs of the congregation. Great care, however, was taken that the best time and plan for the enterprise might be adopted. After mature deliberation a lot was purchased on Main Street, and in 1863 a beautiful and commodious edifice was erected at a cost, for building and

lot, of $45,856.49. The times were favorable for securing everything at a low price, and pains were taken to make every part convenient and substantial. The basement was occupied for worship the first Sunday in June, 1863, and on the 25th of October the whole house was dedicated free of debt, Rev. E. G. Robinson, D. D., of Rochester Theological Seminary, preaching the sermon.

Rev. H. Harvey, D. D.

Rev. H. Harvey, D. D., Professor in the Theological Seminary at Hamilton, New York, was called to be pastor in October, 1863. Owing, however, to his duties at Hamilton he did not commence regular labor as pastor of the church until April of the following year. During the interval a revival commenced. Special meetings for prayer were conducted by the Superintendent of the Sunday-school and others; and the church, gratefully enjoying their new and attractive house of worship; were gladdened by the conversion of many souls. When Dr. Harvey arrived he found several awaiting baptism. During the first three months of his pastorate thirty-six followed the Savior in that ordinance. At other times also during his stay there were considerable accessions. He endeavored to develop the gifts of the young converts. His sermons were valued as thoughtful expositions of the gospel. The young men of the church, feeling it to be their duty to work for Christ, organized themselves into an association and established some mission schools. One of these was started upon East Fifth Street, and a subscription was raised to build a Mission Chapel. This aggressive movement was the means of strengthening the young Christians who engaged in it, while the mission referred to proved to be the forerunner of a new church. A young ladies' association was also formed which assisted scholars in the Sunday-school. Dr. Harvey continued in Dayton for three years when enfeebled health compelled him to resign January first, 1867. He returned to the duties of a professorship at Hamilton, in which he continued till his death.

The letter of the church to the Association in 1867 reported three hundred and one members. As they were without a pastor, and as the First Presbyterian Church were tearing down their house of worship to make room for a new one, they were invited to unite in the regular preaching services. This arrangement was enjoyed for several months, Dr. T. E. Thomas, their eloquent pastor, preaching, except when the Baptists desired to hear some one as a candidate for their vacant pastorate.

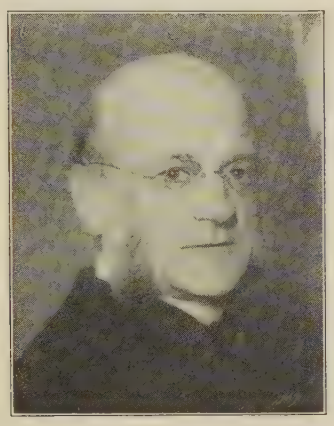
The Pastorate of Rev. Henry Francis Colby, D. D.

This brings the history of the church down to the commencement of the ministry of the writer, who has so much reason to be grateful to God for the measure of blessing which attended his imperfect labors and the kindness which he always received from their hands. After

graduating at Newton Theological Institution in June, 1867, he was invited to supply the church for a time with a view to further acquaintance. He commenced his work in September; the church extended to him a call in November, which he accepted, and on the 15th of January, 1868, he was ordained. On that occasion President Samson Talbot, of Granville, preached, and the venerable Father Blodgett offered prayer.

The Mission Chapel on Fifth Street, built under the auspices of the Young Men's Association of the church, at a cost, including the land, of $6,613.70, had been dedicated December 8, and had become the scene of a flourishing mission school.

In the letters to the Association of both 1868 and 1869, the church was able to report the results of special seasons of religious interest. Several accessions were made by baptism, chiefly from the younger



Henry F. Colby, D. D.

Mrs. Henry F. Colby

members of the congregation. In the beginning of 1870 a more extensive revival commenced in Dayton, in which all the denominations shared. Union meetings were held daily. The work progressed without the employment of any special help from abroad. To quote the associational letter of 1870: "The entire city seemed moved and the tide of worldliness for a time was arrested. Many who had been supposed beyond the means of grace were found accessible to religious conversation and publicly acknowledged their need of a Savior. As the result of this work eighty-nine persons were received into the Baptist Church within the period of three months. The communion occasions, when long lines of converts received the hand of fellowship, were exceedingly impressive and filled many hearts with gratitude and joy. At other times also the pastor has been permitted to welcome many who have given evidence of their conversion to Christ.

In 1872 many of the members were impressed with their duty to do more for the eastern and rapidly growing portion of our city. Members of the church residing there agreed to commit themselves heartily to the work. In September, therefore, regular preaching services were commenced in the chapel on East Fifth Street by Mr. Frederick Clatworthy, who had lately completed his course at Rochester Theological Seminary. So promising was the field of usefulness before them that it was resolved to constitute themselves a church and to call Mr. Clatworthy to the pastorate. The church was duly recognized by a council on October 17, 1872. Thirty-five members went from the First Church and a number also from the Wayne Street Church. This took some of our most valued members; but, as they began the movement from deep convictions of duty, still cherishing an affection for the old church, they received from their brethren a hearty "God-speed" and a liberal contribution toward the building of their house of worship. The name adopted was The Linden Avenue Baptist Church. The pastor was ordained on the day following its recognition. They soon erected a commodious edifice, and the results which have followed have proved the wisdom of the enterprise.

There are now in Dayton seventeen places of Baptist worship, including the German and the colored. A Baptist Union has for many years now been in existence in order to promote co-operation in new religious enterprises.

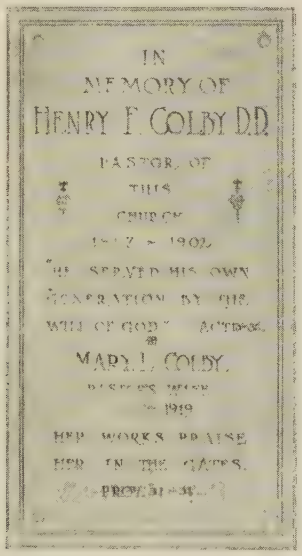
After the establishment of the Linden Avenue Church the young people of the First Church were reorganized for Christian work. This organization has continued under various names and is now a thriving branch of the Baptist Young People's Union of America. Our space would not be sufficient to make mention also of the work which has been continuously done by the Women's Missionary Circles in the church. They have provided for regular social occasions as well as promoted an earnest spirit of fellowship, and aided the work of missions both at home and abroad.

Our Sunday-school, which for three generations has been an important branch of the church work, now in 1924 has a total of 1,200. It is doing effective work. Our desire is that every member of the congregation should thus publicly engage in the study of the Bible. Besides the home school we have given great attention to mission schools which have been from time to time established. Some of these have grown into churches which have already been mentioned. Besides Linden Avenue and the Central Baptist Church, so long under the pastorate of Rev. J. W. Icenbarger, we may mention Summit Street, Riverdale Memorial, North Dayton, East Dayton, Haynes Street, and Colorado Avenue. The Riverdale Memorial recalls the memory of Henry C. Stillwell, the first leader in that work when it was a mission. The last three churches mentioned are offshoots from the Linden Avenue Church.

Our church has always been noted for its generous benevolence. Upon this we need not dwell in detail. Not to mention the gifts of other years, it is sufficient to state that the grand total of contributions to church and benevolent objects for the year 1924 was about $80,000.00. This does not include many large and special gifts of individuals for missionary and educational causes.

In 1887 the church adopted the system of Weekly Giving, so arranged that pledges to give a certain amount per Sunday are secured from the members at the beginning of each year. These weekly gifts are divided according to the directions of each giver and all the great objects have a place. This plan has been found to work well.

In May, 1906, the church, at the suggestion of Dr. Colby, entertained the May meetings of the denomination.



During the pastorate of Dr. Colby the church was greatly honored by positions of responsibility given him in connection with our denominational affairs. For three years he was President of the Ohio Baptist Convention. For three years, President of the American Baptist Missionary Union. For twenty-two years, President of the Board of Trustees of Denison University. For nineteen years, President of Miami Valley Hospital.

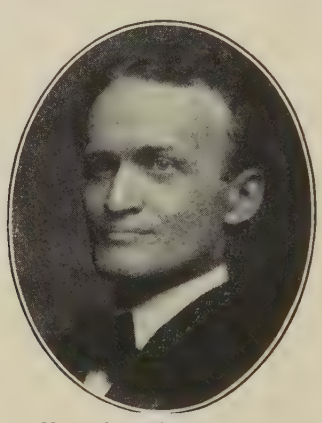
After a pastorate of thirty-five years, during which the church was blessed with great harmony and prosperity, ill health obliged him to

retire from the work. This was in March, 1902. On this occasion appropriate resolutions were passed by the church.

On June 1, 1919, in recognition of the long and faithful services of Dr. and Mrs. Henry F. Colby, the church placed a bronze tablet in the lobby of the fourth church building.

Dr. Colby was succeeded by Rev. Howard P. Whidden, who had been pastor of different churches in Canada. He was a graduate of Arcadia College and McMaster University.

Dr. Whidden's pastorate continued eight and one-half years, closing on September 1, 1912. His genial and consecrated spirit, ever seeking



Howard P. Whidden, D. D.

not his own but the things of Jesus Christ, endeared him greatly to the whole church and gave him a large place in the work and fellowship of his brethren throughout the State. He left Dayton to become the President of Brandon College, Manitoba.

After a very acceptable service of nine years, Dr. Whidden was called to the Chancelorship of McMaster University, Toronto, Canada. Franklin W. Sweet, D. D., a member of this church, succeeded him as President of Brandon College.

It was fast becoming evident in Dayton that the encroachment of business would soon necessitate a change in the location of our place of worship.

March 6, 1912, about twenty men of the church met and considered an offer of $125,000 for our church property. July 31, 1912, the church unanimously voted to instruct the trustees to close the option on the T. A. Legler property within ninety days from the above date at the price of $38,000. The following were named as a neucleus of a building committee: Edward Canby, E. J. Barney, F. P. Beaver, W. D. Chamberlin, Albert Thresher, F. L. Canby, Treas., C. S. Barkalew, Sec.

The trustees were also authorized to raise the $45,000 needed to purchase the new site and other necessary expenditures.

August 7, 1912, the church voted to accept the proposal of the City Realty Co., to pay $125,000 for the property and to allow the church to retain possession thereof until January 2, 1914, time to be extended to April 1, if necessary, and to have the right to remove the organ, pews, lighting fixtures, windows and ventilating fan.

November 6, 1912, Rev. A. E. Waffle, D. D., of Albion, N. Y., began his work as acting pastor of the church, to serve until a regular pastor should be chosen.

December 11, 1912, Rev. J. C. Massee, pastor of the First Baptist Church of Chattanooga, Tenn., was called. His pastorate began March 1, 1913. His eloquent unfolding of the Scripture and his alert, aggressive efforts caused his influence to be widely felt.

J. C. Massee, D. D.

J. B. Slocum, D. D.

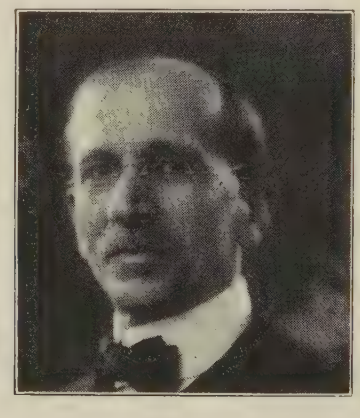
Dr. Massee served the church until October 19, 1919, when he was called to become pastor of the Brooklyn Baptist Tabernacle. In 1922 he was called to Tremont Temple, Boston, which church he serves at the present time.

On January 1st, 1920, Rev. A. E. Waffle was again chosen as acting pastor of the church and served until the coming of the Rev. Joel B. Slocum of Yonkers, New York, who began his pastorate on June 21, 1920.

Dr. Slocum's pastorate was not of long duration, but he greatly endeared himself to the members because of his genial personality. In

July, 1922, while on his vacation, he died very suddenly in Vancouver, B. C., his body being brought back to Dayton and buried in the church lot in Woodland Cemetery.

On September 1st, 1922, the church called Dr. J. S. Kirtley to serve as acting pastor until a permanent pastor should be chosen. During his period of service he revived the Baptist Young People's Union, which had ceased to function a few years previous. He served very acceptably until March 11, 1923.



W. H. Geistweit, D. D.

On that date Dr. W. H. Geistweit became pastor, coming to us from the Third Baptist Church of St. Louis, Mo., and he immediately began an aggressive work.

During the 100 years, now completed, the church has had but sixteen regular pastors, and only five in the last 56 years. The records show that between 4800 and 4900 persons have united with the church, and our total membership now is approximately 1650, this including resident, non-resident and the North Dayton branch.

One hundred years ago the First Regular Baptist Church of Dayton was organized with 9 members, and we now find there are 10 churches with a total membership of 4,000 and property worth $1,000,000.00 (replacement value); also 7 colored Baptist churches with a total membership of 3,500 and property worth $120,000.00 (replacement value).

A FORWARD LOOK

It is always pleasant to look back—if the past tells a story of struggle and worthwhile service, and some achievement. Surely such a looking backward as this history makes possible, is full of joy and genuine comfort. Not that the years indicate all that could have been done, no—much more could have been done. But the truth is that the history has not told, and cannot tell, all that has been done. No human pen can write the inner story; but the book of the Chronicles of God contains it all: of lives saved; of hearts uplifted; of strength imparted; of hopes inspired; of sunshine brought to clouded lives; of a thousand and one ministries known only to the Master of us all, who sees it all; aye, who remembers it all. There were glad surprises for those who have gone on; there await many other surprises when in that day we stand before the King.

The greatest value in looking backward is the inspiration it imparts to the look forward. As we look over the threshold, here at the beginning of the second century, it would seem as though the opportunity were greater than ever. A new era has dawned, calling for new undertakings, new methods—in order to win newer and greater victories. Life isn't as simple as it was a hundred years ago. The task is far more complicated. The simplicity of those days has been replaced by a complexity most troublesome. Our luxuries, our achievements in the world of things, the changed front of the world, the terrible wars—all have made the task of the church more difficult. We cannot solve the problems of today with the solutions of yesterday. "New occasions teach new duties."

We take up the task in the newer road, fondly trusting, fondly hoping, that He who has led in the past will continue to be our Leader. With him we shall walk surely, undertake big things, and through him do valiantly. The word I would send to the hearts of all the people in the First Church is the old conquest word: "There remaineth much land to be possessed." Let us go up at once and possess the goodly land He has promised.

W. H. GEISTWEIT, Pastor.

May 21, 1924.

FIFTY YEARS

Names of present members who united with this church 50 years ago and over, and dates of admission:

Mrs. Mary L. Platt ..... June 8, 1855
Frederick P. Beaver ..... February 4, 1858
Miss C. A. Houser ..... February 19, 1859
Edward B. Solomon ..... March 18, 1859
Mrs. Sara B. Thresher ..... December 6, 1861
Mrs. Margaret C. Stout ..... April 8, 1864
Charles F. Snyder ..... April 24, 1864
Mrs. Eleanor Thomas ..... May 1, 1864
Miss Kate Wike ..... November 2, 1864
Mrs. Mary S. Crume ..... December 11, 1864
Miss Marie Shortill ..... April 25, 1866
Mrs. Harriet S. King ..... February 26, 1868
Miss Catherine Owens ..... March 4, 1868
Mrs. Sarah H. Solomon ..... March 4, 1868
Mrs. Jeanie K. Thresher ..... January 1, 1869
Miss Jennie Owens ..... March 29, 1869
Mrs. Anna Weaver ..... May 26, 1869
Mrs. Matilda Compton ..... October 6, 1869
Jackson A. Case ..... February 6, 1870
Mrs. Eliza S. Mellowes ..... February 20, 1870
Mrs. Ida B. Canby ..... February 20, 1870
Mrs. Elizabeth Hotsapillar ..... February 27, 1870
Miss Henrietta Suman ..... March 6, 1870
Mrs. Ella Aulabaugh ..... March 6, 1870
Mrs. Laura F. DeWeese ..... March 13, 1870
J. W. Johnson ..... March 13, 1870
Edward Canby ..... March 27, 1870
Miss Lucy Heidelbaugh ..... December 21, 1870
Mrs. Agnes J. Robert ..... March 2, 1873
John J. Cooley ..... March 27, 1874
John A. Hoover ..... March 27, 1874
James Mellowes ..... April 22, 1874
Mrs. Anna K. Seitner ..... April 22, 1874

The following persons united with this church 50 years and over ago, and are either living in this city and members of some other Baptist Church or in some other city and members of Baptist Churches:

C. Grafton Parker	February 9, 1855
James H. Stevens	October 9, 1863
Mrs. Jennie Comly	April 24, 1864
Mrs. Mary B. Marsh	February 2, 1868
Mrs. Emma P. Clatworthy	February 20, 1870
Charles C. Houser	February 20, 1870
Torrence Huffman	March 3, 1870
Frank T. Huffman	March 3, 1870
Mrs. Jennie Dornbusch	March 23, 1870
Eugene B. Lehman	April 15, 1870
Miss Fannie E. Conklin	February 11, 1870
Henry Leland	March 3, 1870

Present Resident Membership

Abgarian, Harry
Abgarian, Mrs. Harry
Ackley, Mrs. Warren
Adams, I. E.
Adams, Mrs. I. E.
Adams, Edna
Adams, Harold
Adams, Joseph
Alexander, D. C.
Alexander, Mrs. D. C.
Allison, A. J.
Allison, Mrs. A. J.
Allison, John
Altick, Miss Sarah V.
Anderson, W. W.
Anderson, Mrs. W. W.
Andrews, Charles F.
Andrews, Mrs. C. F.
Archer, C. E.
Archer, Mrs. C. E.
Aplehous, Virginia
Appleton, Mrs. Carl
Argenbright, Mrs. P.
Argenbright, Mildred
Armstrong, Mrs. W. H.
Armstrong, Margaret
Arnold, Mrs. C. B.
Atwood, Mrs. J. A.
Atwood, Miss Renah J.
Aue, Mrs. Wm.
Aulabaugh, Mrs. Ella

Baber, J. H.
Baber, Mrs. J. H.
Bailey, Mrs. Hattie
Bailey, R. T.
Bailey, Mrs. R. T.
Baker, Harvey
Ball, S. H.
Ball, Mrs. S. H.
Ball, Doris
Ball, Mary
Ball, Wyatt
Ballard, M. C.
Banning, S. B.
Banning, Mrs. S. B.
Banning, Forest
Barnes, J. C.
Barnhart, F. L.
Barringer, M. L.
Barry, E. H.
Barry, Mrs. E. H.
Beatty, Mrs. Ada
Beaver, F. P.
Beaver, Mrs. F. P.
Bechtolt, C. E.
Bechtolt, Mrs. C. E.
Bechtolt, Caroline
Bechtolt, Edward
Behrend, H. E.
Bentz, Miss Loraine
Bernard, Mrs. W. S.
Bernard, Charles
Berow, Mrs. L. R.
Berow, Marguerite
Besko, Mrs. Catherine
Besko, Lydia
Besko, Edith
Billet, Charles
Billet, Mrs. Charles
Binkley, Mrs. L.
Black, Mrs. F. M.
Bogart, C. C.
Bogart, Mrs. J. B.
Bolenbaugh, Mrs. G. A.
Bowers, Mrs. L. G.
Bowers, Cyril
Bowers, James
Bowers, Talbert
Bowersox, A. L.
Bowersox, Mrs. A. L.
Boyles, Robert W.
Boyd, Anna Eliza
Bozarth, Mrs. Geo.
Bozarth, Charlotte
Bozarth, Elmer
Bozarth, Harry
Bozarth, Robert
Bradley, S. J.
Bradley, Mrs. S. J.
Bradley, William
Bradley, F. F.
Bradley, Mrs. F. F.
Breese, Mrs. Carrie
Bridge, Marc H.
Broadstone, Erminie
Brower, A. B.
Brower, Mrs. A. B.
Brown, O. B.
Brown, Clyde Vernon
Broxy, Mrs. Lillian
Brookshire, H. C.
Brookshire, Mrs. H. C.
Brubaker, Arthur
Brubaker, Mrs. A.
Brubaker, Miss Anna
Brubaker, Miss Edith
Bruck, C. P.
Bruck, Mrs. C. P.
Bruck, Dorothy Marie
Brumm, Mrs. L. C.
Buchanan, J. W.
Buchanan, Mrs. J. W.
Bullock, Miss Ethel
Bunger, Audrey
Burns, Miss Nellie
Burt, Janet C.
Bush, Helen J.
Butler, Mrs. J.
Butler, Henry M.
Butler, Ruby G.

Canby, Edward
Canby, Mrs. Edward
Canby, F. L.
Canby, Mrs. F. L.
Canby, Jean
Canby, Robert
Canby, H. B.
Canby, Mrs. H. B.
Canby, Annette
Canby, Edward
Carmin, J. S.
Caroland, James
Caroland, Mrs. J.
Caroland, Pauline
Carroll, Mrs. Louise
Caton, A. M.
Casad, H. R.
Chamberlain, Miss Fannie
Chamberlin, W. D.
Chamberlin, Mrs. W. D.
Chamberlin, Edwin
Childers, Marion
Childers, Mrs. M.
Christman, J. H.

Christman, Mrs. J. H.
Christman, Wroe
Christman, Lillian
Clapper, W. H.
Clappers, Mrs. W. H.
Clapper, William R.
Clark, J. D.
Clark, H.
Clark, Mrs. H.
Clark, Margaret
Cleaver, Audria
Clegg, Mrs. H. P.
Clegg, Harriet
Clendenin, Mrs. L. W.
Clingner, Nelle
Clingner, Ralph W.
Clingner, T. F.
Clingner, Mrs. T. F.
Cloppert, Mrs. J.
Cloud, Mrs. R. E.
Coffman, Miss C. Louise
Colby, E. C.
Colby, F. G.
Colby, Mrs. F. G.
Colby, Mrs. Lavina L.
Collins, Miss Eva
Collins, Mrs. Lucy
Coleman, T. W.
Coleman, Mrs. T. W.
Colville, Mrs. Mabel
Colville, Mildred
Colville, Jean A.
Colville, Barbara
Compton, Mrs. Matilda
Compton, Mary Louise
Congdon, C. D.
Cook, Gladys
Cooley, J. J.
Cooper, Mrs. C. A.
Cooper, Charles A.
Corwin, Mrs. R. G.
Cotterill, John R.
Cotterill, R. M.
Cotterill, Mrs. R. M.
Cowsert, L. A.
Crawford, Mrs. Chas.
Crebs, Miss Margaret
Crebs, W. D.
Crebs, Mrs. W. D.
Crebs, Frederick
Crew, Mrs. Chas.
Cross, X. A.
Cross, Mrs. X. A.
Crowell, Geo.
Crowell, Mrs. G.
Crume, Mrs. Dora
Crume, Paul
Crume, Howard
Crume, Mrs. Mary
Crume, W. H.
Cullen, Miss Mary
Cunningham, Vera
Currier, Mrs. Fannie
Currier, Miss Helen
Curtis, James

Daniels, Nick
Darby, E. L.
Darby, Mrs. E. L.
Darby, Dorothy
Darby, Helen
Davis, G. I.
Davis, Mrs. G. I.
Davis, Mrs. Mary
Davis, Minnie
Davis, W. P.
Davis, W. D.
Davison, Chas. Ray
Dearing, Leota
Decker, Mrs. Walter
Deeds, E. A.
Deeds, Mrs. E. A.
Deeds, Charles
Defenderfer, Catherine
Defenderfer, Paul
Deming, Chas. M.
Deming, Mrs. Chas. M.
Deming, Ralph
DePriest, B. H.
DePriest, Jane
DeWeese, Mrs. J. R.
Dickson, C. E.
Dickson, Mrs. C. E.
Dickison, Mrs. Harriet
Diefenbacher, Mrs. M.
Dietrick, Hazel
Ditmer, G. W.
Ditmer, Mrs. G. W.
Dodds, F. J.
Dodds, Mrs. F. J.
Douglass, Mrs. Mason
Dubbs, F. L.
Dunn, E. C.
Dunn, Mrs. E. C.
Dunn, Miriam
Durnell, P. E.
Durnell, Mrs. P. E.
Durnell, Mary Frances

Ebbers, Russell
Eby, Mrs. S. Leila
Eck, Mrs. S. L.
Edwards, E. L.
Edwards, Mrs. E. L.
Eldredge, Paul
Eldredge, Mrs. Paul
Eldredge, Mrs. Ida
Eldridge, Herbert
Ellsner, Ruth B.
Ellsworth, Dr. K. M.
Ellsworth, Mrs. K. M.
Elwell, F. D.
Emrick, H. E.
Emrick, Miss Mildred
Emrick, Mrs. Minnie
Emrick, Elizabeth
Ensey, Mrs. W. W.
Enyeart, W. E.
Enyeart, Mrs. W. E.
Estabrook, Mrs. W. H.
Estabrook, Dwight
Estabrook, Kenneth
Estabrook, Hubert

Faul, C. H.
Faul, H. E.
Faul, Mrs. R. W.
Faber, Mrs. Alice
Feight, Mrs. J. E.
Feight, H. H.
Feight, Howard
Ferguson, R. L.
Ferguson, Mrs. R. L.
Fetters, Mrs. H.
Fetters, Paul
Fielitz, Chester
Fielitz, Mrs. C.
Fielitz, Homer
Firth, Mrs. W. A.
Firth, George
Fish, F. L.
Fish, Mrs. F. L.
Fisher, Martha
Fitzpatrick, Lorainne
Fleischauer, Fred
Fleischauer, Mrs. Fred
Fleischauer, Fredk. H.
Fleischauer, Paul J.
Fleischauer, Winston
Floyd, W. B.
Floyd, Mrs. W. B.
Fordham, T. B.
Forsythe, E.
Forsythe, Mrs. E.
Foster, Jessie
Foster, Odilla
Franke, Fred W.
Frazee, C. C.

Frazee, Mrs. C. C.
Frazer, Lydia
Freeman, Mrs. W. H.
Fritch, Bert
Fullmer, Jacob
Fullmer, Mrs. Jacob
Funk, Mrs. Rebecca

Gaeke, Henry
Gall, Mrs. Laura E.
Garman, F. W.
Garman, Mrs. F. W.
Garman, Grace
Garman, Nora
Gebhart, Mrs. H. O.
Geistweit, Dr. W. H.
Geistweit, Mrs. W. H.
Geyer, J. M.
Geyer, Mrs. J. M.
Gift, J. M.
Gift, Mrs. J. M.
Gray, Stewart
Gray, Mrs. S.
Gray, Miss Eugenia
Gossett, Mrs. Roy
Green, J. L.
Green, Miss Grace
Greer, Lucile
Greer, William
Griep, Florence
Griep, Frances
Griep, Hester
Griffith, Julia
Griffith, Lucy
Grimshaw, Percy
Grout, Mrs. Daisy
Grout, Gerald
Grubbs, Mrs. Lida
Grubbs, Holman

Haeseler, E. C.
Haeseler, Mrs. E. C.
Halteman, E. C.
Halteman, Mrs. E. C.
Hance, Ira
Hance, Mrs. I.
Hance, Georgeota
Hance, Richard
Handle, Mrs. J. B.
Handle, Robert
Hardcastle, Mrs. C. C.
Harris, T. H.
Harris, Mrs. T. H.
Harris, Maude
Harrison, George
Harshman, H.
Hash, Mrs. D. J.
Hash, John
Hastings, Josephine
Hastings, Warren
Haswell, J. C.
Haswell, Mrs. J. C.
Haswell, Anthony
Haswell, Elizabeth
Haswell, Lillian
Hatfield, Richard
Hawthorne, Lenora M.
Hedges, Mrs. E. L.
Heidelbaugh, Lucy F.
Heiges, Evelyn J.
Hendrick, Dudley
Hendrick, Pauline
Hendrick, Richard
Hendrick, Everett
Henning, Harry
Henning, Mortie
Henning, Mrs. M.
Henry, W. H.
Henry, Mrs. W. H.
Hensell, Harry
Herchelrode, Robert
Herchelrode, Henry
Herchelrode, Mrs. H. C.
Hess, W. G.
Heston, J. L.
Heston, Mrs. J. L.
Heston, Mary
Higgs, H. L.
Higgs, Mrs. H. L.
Higgs, Thelma
Hiltner, Mrs. N. E.
Hirsch, Mrs. J. V.
Hodapp, Null
Hollencamp, Mrs. B.
Holton, Joseph
Hoover, J. A.
Hoover, Dorothy
Hopfengartner, Mrs. C.
Hopkins, Ruth
Hopkins, J. A.
Hopkins, Mrs. J. A.
Hopkins, Charl'te Jane
Horne, K. M.
Horne, Mrs. K. M.
Horton, Arthur
Horton, Mrs. A.
Horton, Corinne
Hotsapillar, Mrs. E.
Houser, Miss Anna
Houpt, Mrs. E. E.
Hubbard, B. L.
Hubbard, Mrs. B. L.
Huffman, Mrs. F. T.
Huffman, F. T., Jr.
Huffman, J. M.
Huffman, Mrs. J. M.
Hull, F. B.
Hunt, H. J.
Hunt, Mrs. H. J.
Hunt, Katherine
Hunt, R. F.
Hunt, Mrs. R. F.
Hussey, O. T.
Hussey, Mrs. O. T.
Hussong, J. E.
Hutchings, J. A.
Hutchings, Mrs. J. A.
Hutchings, R. B.
Hutchings, Mrs. May
Hughes, W. D.
Hyatt, H. F.
Hyatt, Mrs. H. F.
Hyatt, Sidney
Hyatt, Thomas
Hyatt, Robert

Jacobs, Vera
James, E. M.
James, Mrs. E. M.
James, Hollis
James, Bruce
Jamison, S. B.
Jamison, Mrs. S. B.
Janke, Theo.
Janke, Nell C.
Janke, Margaret
Johnson, Frank
Johnson, Elbert
Johnson, Eunice
Johnson, C. H.
Johnson, Mrs. C. H.
Johnson, J. W.
Johnson, Mrs. Leona
Johnson, W. H.
Johnson, A. L.
Johnson, Mrs. W. A.
Johnson, Mrs. S. C.
Johnston, Claribel
Jones, J. R.
Jones, Mrs. J. R.
Jones, Frances
Jones, J. W.
Jones, R. B.
Jones, Mrs. R. B.
Jones, Henry
Jones, Leroy
Jones, Raymond A.
Jordon, Arthur

Jordon, Mrs. A.
Jordon, Mary
Jordon, Dorothy
Jordon, Mrs. Mary
Jordon, W. L.
Jordon, Mrs. W. L.

Kaiser, Eleanor E.
Kartzke, M. C.
Kartzke, Mrs M. C.
Kartzke, Gladys
Kastner, Mrs. Emma
Kause, A. J.
Kause, Mrs. A. J.
Keck, J. W.
Keck, Mrs. J. W.
Kellar, Mrs. C.
Kemp, Carrie
Kendall, Garnet
Kette, O. C.
Keplinger, Mrs. W.
Keplinger, Harold
Keve, F. A.
Keve, Mrs. F. A.
Keve, Albert S.
Keve, Marguerite
Kinder, C. M.
Kieswell, J. H.
Kieswell, Mrs. J. H.
Kimball, Mrs. S. D.
King, R. N.
King, Mrs. R. N.
King, R. S.
Kiser, Mrs. Clara H.
Kiser, Ruth
Kiser, Mrs. C. A.
Kislig, Mrs. F. K.
Klinger, P. W.
Klinger, Mrs. P. W.
Klinger, Helen
Klinger, Mildred
Klepinger, Mrs. Grace
Kritser, J. J.
Kritser, Mrs. J. J.

Lair, J. R.
Lake, Dara
Law, O. G.
Law, Mrs. O. G.
Law, Mildred
Law, Dorothy
Law, Gale
Layton, Mrs. Jennie
Legler, Mrs. A.
Legler, E. P.
Legler, Mrs. E. P.
Lehman, Jerome
Leiter, Mrs. Nettie L.
Lewis, Mrs. F. L.
Leyda, N. S.
Leyda, Mrs. N. S.
Leyda, Mary
Leyda, Josephine
Leyda, Edwin
Linxweiler, A. C.
Little, Mrs. C. B.
Little, Kenneth
Little, Marion
Loeb, Mrs. H. W.
Lock, S. A.
Lock, Mrs. S. A.
Lock, Pauline
Lofton, Mrs. E. P.
Lofton, Keenan
Lofton, Ned
Long, L. L.
Long, Mrs. L. L.
Long, Frances
Longstreth, Irvin
Lorimer, Mrs. M.
Luger, Clarice
Lukey, Ernest
Lukey, Mrs. E.
Lynch, Mrs. Elizabeth
Lynch, Carrie A.
Lytle, Mrs. J. V.
Lytle, Emelyn

MacMillan, J. A.
MacMillan, Mrs. J. A.
McCann, B. F.
McCann, Mrs. B. F.
McCann, Alice
McCann, Eleanor
McCann, Franklin
McCann, G. B.
McCann, Mrs. G. B.
McCann, Sumner
McCann, Dr. T. A.
McCann, Mrs. T. A.
McCann, Harriet
McCann, Jane
McCann, Joseph
McCann, Richard
McCann, Thomas
McClure, Anna
McConnell, Burnedetta
McConnell, Dorothy
McDonald, Mrs. Olive
McDonald, H.
McElwain, Lucile
McGilliard, J. F.
McGilliard, Mrs. J. F.
McGilliard, Caroline
McGilliard, Hazel
McGilliard, Helen
McGlaughlin, Robt. J.
McGrew, Walter
McGrew, Mrs. W.
McIntire, J. K.
McIntire, J. S.
McKay, Mrs. E.
McKay, Jessie
McKee, Lauretta
McKenzie, H. R.
McKenzie, Mrs. H. R.
McKinney, Ellen Z.
McMillan, C. E.
McMillan, Mrs. C. E.
McMillan, John
McClintock, Dale
Maddox, Hazel
Maloney, Miss Nellie
Marshall, A. W.
Marshall, Mrs. A. W.
Marshall, E. E.
Marshall, Mrs. E. E.
Marshall, Lucile
Marshall, Mary Alice
Martin, Julia B.
Martin, Julius
Mauck, Mrs. J. M.
Maurer, Theo. Wallace
Maurer, Mrs. T. W.
Maxwell, Alberta
Maxwell, Ruth
Maxwell, Miss Rebecca
Mead, Mrs. E. A.
Mead, Genevieve
Mead, Ralph
Mead, Maurice
Meckling, Mrs. Laura
Meckling, Fay
Mellowes, James
Mellowes, Mrs. James
Mellowes, Walter
Mellowes, Katherine
Meredith, Mrs. Lucy
Meyers, Bertram
Meyers, James
Meyers, Rebecca C.
Meyer, G. H.
Mild, Mrs. W. E.
Miles, Maude S.
Middleton, Mrs. D.
Miller, Priscilla
Miller, Joseph
Miller, H. C.

Miller, Mrs. H. C.
Miller, Charles
Miller, Martha
Miller, Howard
Miller, O. L.
Miller, Mrs. O. L.
Miller, Ralph
Mills, Jeanette
Mills, Mrs. H.
Mitchell, L. F.
Mitchell, Mrs. L. F.
Montgomery, Mrs. Mary
Moore, Clarence
Moredock, Virginia
Morgan, Harold
Morris, D. F.
Morris, Mrs. E.
Morrow, Robert
Mulliken, Oliver
Murphy, H. C.
Murphy, Mrs. H. C.
Murphy, Gail
Murphy, Robert
Murray, George
Murray, Mrs. G.
Murray, John
Myers, H. M.
Myers, Mrs. H. M.

Neff, O. H.
Neff, Mrs. O. H.
Neff, John
Neff, Dorothy
Neff, M. L.
Neff, Mrs. M. L.
Neuffer, Mrs. G. T.
Nevin, Mrs. W. B.
Nichols, W. B.
Nix, G. J.
Nix, Mrs. G. J.
Noll, Theodore
Nycum, H. C.
Nycum, Mrs. H. C.

Ogborn, A. R.
Ogborn, Mrs. A. R.
Ogborn, Alfred W.
Ogle, Grace
Ohmer, Horace
Ohmer, Mrs. H. B.
Osborn, W. G.
Osborn, Mrs. W. G.
Osborn, Roscoe
Osborn, Mrs. H. C.
Owens, Miss Catherine
Owens, Miss Jennie

Paff, R. G.
Paff, Mrs. R. G.
Page, E. G.
Page, Mrs. E. G.
Page, Myriam
Painter, Myrtle
Painter, Mrs. Walter
Parker, Mrs. V.
Patton, Greenwood
Patton, R. D.
Payne, W. H.
Payne, William G.
Perry, S. E.
Perry, Alma
Peterson, Lacey
Peterson, Mrs. L.
Phillips, J. C.
Phillips, Mrs. J. C.
Platt, Mrs. Mary
Plank, Doris
Pohlman, Mrs. S.
Pohlman, Helen Louise
Pratt, Mrs. Kathryn
Priest, A. E.
Priest, Mrs. A. E.
Priest, Mary
Prior, Mrs. H. W.
Prior, Mrs. H. W.
Probst, W. H.
Probst, Mrs. W. H.
Protsman, Mrs. Bessie

Quartel, Peter
Quartel, Mrs. P.
Quartel, Lester
Quartel, Ward
Quartel, Helen
Quartel, Jane Frances
Quartel, McDonald P.

Rankin, W. E.
Rankin, Mrs. W. E.
Reed, Mrs. Hazel
Reeder, W. S.
Reeder, Mrs. W. S.
Reese, Walter
Reinhart, A. J.
Reinhart, Mrs. A. J.
Reinhart, Ralph
Reinheimer, Lincoln
Reinheimer, Mrs. L.
Rench, Robert
Reuther, Henry
Reuter, Mrs. Henry
Richards, W.
Richardson, F. W.
Richardson, Mrs. F. H.
Ridgway, C. A.
Ritter, C. M.
Ritter, Mrs. C. M.
Robert, Mrs. J. A.
Robertson, A. W.
Rogers, H. L.
Rogers, Mrs. H. L.
Rogers, Betty
Rogers, I. J.
Rogers, Mrs. I. J.
Rose, S. E.
Roser, Miss Hortense
Roser, Harriet
Roser, Eleanor
Roser, Herman
Rossey, B. W.
Rossey, Mrs. B. W.
Rouser, F. E.
Rowe, C. J.
Rowe, D. M.
Rowe, Mrs. D. M.
Rowe, Dorothy
Rowe, Margaret
Rowe, Miss Lavinia
Ruckman, Frank
Rush, M. A.
Rush, Mrs. M. A.
Russell, M. K.
Russell, Mrs. M. K.
Russell, Mrs. H. G.
Ryan, Bert
Ryan, Mrs. B.
Ryan, Leonard
Ryan, Ruth

Sadler, Frank
Salisbury, Mrs. K.
Sanford, Lucile
Sanford, Margaret
Saunders, Miss Bertha
Saunders, J. E.
Saunders, Mrs. J. E.
Saunders, R. C.
Schaffer, C. E.
Schaffer, Mrs. C. E.
Schaffer, Jane Eloise
Schindler, Frank
Schlahuber, A. C.
Scheben, Mrs. L. J.
Schmidt, A. E.
Schmidt, Mrs. Martha
Schmieding, Mrs. H. J.
Schull, Mildred

Schull, Isabel
Scott, Miss Sarah
Sears, S. D.
Seitner, Mrs. Anna
Seitner, Esther
Seitner, Charlotte
Sessler, Ellen R.
Sessler, Jessica
Sessler, Martha M.
Sessler, Rachel G.
Seward, G. A.
Seward, Mrs. G. A.
Shafor, Margaret
Shafor, Donald
Shafor, Dorothy
Shalters, Ellsworth
Shalters, Russell
Shardelow, Harry
Shardelow, Mrs. H.
Shardelow, Margaret
Shardelow, Duffield
Sharp, Miss Lily
Shortill, Mrs. J.
Shortill, Richard
Shortill, Miss Marie
Sibert, Miss Glenna
Siebler, Mrs. Margaret
Siebler, Alice
Siebler, Mary
Simms, Mrs. C. E.
Simms, Edgar
Simms, Miss Katherine
Sinnard, Guy
Sinnard, Mrs. G.
Skinner, Mrs. Margaret
Skinner, Robert E.
Slack, C. C.
Slorp, Mildred V.
Slover, Charles
Slover, Mary
Smales, Mrs. Andis
Smeltzer, Miss Emma
Smith, Clarence
Smith, Mrs. C.
Smith, Mrs. Geo. D.
Smith, Martha
Smith, Kenneth
Smith, Miss Pauline
Smith, Mrs. W. C.
Snyder, C. F.
Snyder, Mrs. C. F.
Snyder, L. C.
Snyder, G. H.
Snyder, Mrs. G. H.
Snyder, H. W.
Snyder, Mrs. H. W.
Snyder, John
Snyder, Victor
Solomon, E. B.
Solomon, Mrs. E. B.
Sortman, Wm.
Sortman, Mrs. W.
Sowers, Mrs. Walter
Sparrow, Mrs. T. V.
Spivey, Miss Mabel
Spivey, E. R.
Spivey, Mrs. Retta
Stamper, H. H.
Stamper, Mrs. H. H.
Staples, Edwin
Staples, Mrs. E.
Staten, J. H.
Staten, Mrs. J. H.
Staten, Dorothy S.
Staton, D. P.
Stearns, S. E.
Stearns, Mrs. S. E.
Stearns, Miss Lola
Stein, Mrs. K. A.
Stein, Wm.
Stevenson, Mrs. Jane
Stevenson, Ralph
Stokes, Mrs. Ruth
St. John, F. J.
St. John, Mrs. F. J.
St. John, Sarah Lucile
St. John, Donald
Stone, Mrs. Lester
Stout, H. A.
Stout, Mrs. H. A.
Stout, Henry S.
Stout, Kathryn
Stout, Margaret
Stout, Virginia
Stout, Mrs. Margaret C.
Stover, William
Strauss, Roger
Strauss, Margaret
Stupp, R. D.
Stupp, Mrs. R. D.
Stupp, R. C.
Stutsman, O. E.
Stutsman, Mrs. O. E.
Stutsman, Martha Jane
Sullivan, W. H.
Sullivan, Mrs. W. H.
Sullivan, Elizabeth
Suman, Miss Henrietta
Suman, Mrs. R. A.
Suman, Mrs. Anna
Suter, Frank
Sutton, J. H.
Sutton, Mrs. J. H.

Talbott, W. E.
Tanner, Miss Ida
Tattershall, Mrs. Grace
Tattershall, Helen
Tattershall, S. J.
Tiedt, Elmer
Ten Eyck, Miss Ida
Terhune, Miss Mary
Tewell, Ann M.
Thomas, C. R.
Thomas, Rome
Thomas, Mrs. R.
Thomas, C. R., Jr.
Thomas, Mrs. C. R.
Thomas, Mrs. Margaret
Thomas, Miss Mary
Thomas, Isabel
Thomas, William
Thomas, Mrs. Wm.
Thompson, Alice
Thorne, J. D.
Thorne, Mrs. J. D.
Thresher, B. B.
Thresher, Mrs. B. B.
Thresher, Sylvia
Thresher, Mrs. J. B.
Thresher, Mrs. Jeanie
Tindell, Robert
Tilbe, Parker
Tippet, Mrs. W. A.
Tischer, L.
Tischer, Mrs. L.
Todd, W. M.
Todd, Mrs. W. M.
Tollinger, D. L.
Tompert, R. H.
Tompert, Mrs. R. H.
Trace, Russell
Trace, Albert
Trace, Pearl
Tracey, Mrs. M.
Trainor, Benj.
Treharne, Horace
Trocin, Mrs. M. E.
Turner, Mrs. W. B.
Tyler, Irene

Unthank, E. A.
Unthank, Mrs. E. A.
Unthank, Philip B.

Van Ostrand, Leroy
Van Ostrand, Mrs. L.
Van Over, Jeanie

Van Over, Amanda
Varney, Kenneth
Vogt, Mrs. Emma
Volkert, Paul
Volkert, Mrs. P.
Voorhees, R.
Voorhees, Mrs. R.
Voorhees, Helen
Voorhees, Benton
Voorhees, Howard
Voorhees, Lawrence

Wachter, Elmer
Waddell, R. R.
Waddell, Mrs. R. R.
Waddell, Loran
Walcutt, Mrs. Eva
Walcutt, Louise
Walcutt, Helen
Walcutt, Austin
Walker, Earl
Walker, Mrs. E.
Walker, Dorothy May
Walker, Mrs. Leola
Walker, Richard
Walker, L. C.
Walkley, F. H.
Walkley, Mrs. F. H.
Walsh, Mrs. H. M.
Walsh, Kenneth
Walsh, Miss Laura
Walton, Mrs. Mary
Walton, Robert
Walters, F. L.
Wann, Clayton
Wann, Mrs. C.
Ware, Mrs. Florence
Ware, Mildred
Warner, J. N.
Warner, Mrs. J. N.
Watson, David
Watson, Mrs. David
Waymire, M. E.
Weaver, Charlotte
Weaver, Mrs. C.
Weaver, Martin
Weaver, Mrs. L. H.
Weaver, Miss Bessie
Weaver, Mrs. Anna
Weber, Cora
Weber, Katherine
Webb, Howard
Weimer, Mrs. L. D.
Weimer, John Richard
Weimer, Louise Morse
Weinman, Ruth
Welch, J. W.
Welch, Mrs. J. W.
Wells, Mrs. Snydor
Wells, Alice
Wenger, Mrs. Ezra
Westfall, Mrs. R. W.
Whitmore, J. N.
Whitmore, E. N.
Whitmore, Mrs. E. N.
Wickersham, C. D.
Wickersham, Mrs. C. D.
Wickersham, Madeline
Wickham, Oscar
Wilbur, H. A.
Wilbur, Mrs. H. A.
Wilbur, Elizabeth
Wilbur, Clarence
Wilbur, Halsey
Wilcock, Mrs. R. S.
Wilcock, Mary
Wilcox, Edward
Wilcox, Mrs. E.
Wilcox, Edwin
Wilcox, Eileen
Wilcox, Virginia
Wildern, Miss Nellie
Wildern, Edwin
Wilkinson, Q. V.
Wilkinson, Mrs. Q. V.
Wilkins, J. R.
Williams, H. J.
Williams, Mrs. H. J.
Williams, Roger H.
Williams, Stewart
Williams, Mrs. Harriet
Williams, DeAlt
Williams, Grace
Willis, C. M.
Williamson, Mrs. E.
Wilson, Miss Clara
Wilson, Irene
Wilson, Miss Mary
Wilson, Claude E.
Wilson, Mrs. C. E.
Wilson, Elizabeth
Winters, Mrs. Ambrose
Winder, Arthur
Winder, Mrs. A.
Wise, A. M.
Wise, Mrs. A. M.
Wittmer, W. F.
Wittmer, Mrs. W. F.
Wittmer, Wilbur
Wolf, E. C.
Wolf, Mrs. E. C.
Wolf, Katherine M.
Wolf, Howard
Wood, S. F.
Wood, Mrs. S. F.
Woodruff, Mrs. J.
Woolley, Hester
Woolley, Sophia
Wortman, P. J.
Wortman, Mrs. P. J.
Woodrow, Theo.
Wright, Wm.

Yelverton, I. N.
Yost, L. R.
Yost, Mrs. L. R.
Young, Clarence
Young, Mrs. Nancy
Young, Herbert
Young, Miss Cora

Zindorf, C. L.
Zindorf, Mrs. C. L.
Zindorf, Gladys
Zweifel, J.
Zweifel, Mrs. J.
Zwick, Mrs. Virginia
Zwick, Charlotte
Zwick, Mrs. Bertha

Non-Resident Members

Acker, Geo.
Acker, Mrs. Geo.
Altick, Sherman
Archer, Anna
Armstrong, Helen
Atchley, J. A.
Atchley, Mrs. J. A.
Atkins, F. W.
Atkins, Mrs. F. W.
Atwood, Olive

Baedecker, Augusta
Baker, Mrs. M. E.
Barkelew, C. S.
Barkelew, Mrs. C. S.
Barkelew, Robert
Barkelew, Chas., Jr.
Beard, J. G.
Beaver, E. C.
Beaver, Mrs. E. C.
Beaver, Donald
Beaver, Edwin
Bernard, Eugene
Bernard, Robert
Bierce, C. S.
Bierce, Mrs. C. S.
Blevins, Soloman
Boeckman, Edna
Boyd, Mrs. Sylvia
Briggs, Mrs. John
Buckley, Myrtle
Burns, F. A.
Burns, Mrs. F. A.
Burns, Katherine
Burton, Mrs. R.
Burge, N. J.

Canby, Albert
Canny, Mrs. C.
Card, Jean
Carson, Ida
Chalmers, Mrs. Herbert
Clark, Sarah
Crawford, Mrs. Chas.
Crevier, Mrs. L. R.
Chamberlin, Edith
Coffman, William
Cooper, Andrew
Copeland, Mrs. L. D.
Corbin, Major C. D.
Corbin, Willard
Corwin, Mrs. T.
Cory, Mrs. E.
Cragg, Nadine
Crebs, H. F.
Crevier, Mrs. L. R.
Cristman, O. L.
Cristman, Mrs. O. L.
Crooks, Charles

Darroch, Mrs. Hugh
Darroch, Addie
Darroch, Aletta
Darroch, Gorley
Darroch, Mrs. Gorley
Darroch, Miriam
Darroch, Vera
DeLong, R. B.
DeLong, Mrs. R. B.
DeMarcus, Clarence
Dold, Mrs. M.
Dorsey, H. G.
Dorsey, Mrs. H. G.
Dulaney, Miss Artie

Eagle, Mrs. Harold
Eastin, Norman
Eley, Kendall
Ellison, Mrs. C.
Enyeart, H. E.
Ernst, H.

Fair, Mrs. Emma
Faul, Roy
Fisher, Nora L.

Galloway, Mrs. Perry
Geyer, Mrs. Beulah
Gregory, W. B.
Gunder, A. G.
Griswold, O. D.
Griswold, Mrs. O. D.

Hall, Lawrence
Hall, Roberta
Hance, John
Harris, Terrell
Hart, Fred S.
Hartshorn, H. F.
Hartshorn, Mrs. H. F.
Hartshorn, J. O.
Hartshorn, Mrs. J. O.
Hartshorn, Helen
Harvey, C. C.
Harvey, Mrs. C. C.
Havens, Mrs. Jessie
Haynes, A. S.
Haynes, Mrs. A. S.
Hayden, Mrs. E. S.
Heathman, Howard
Hendrick, Mrs. Jas.
Hendrick, Edna
Hendrick, Jay
Henning, Robert
Henry, Mrs.
Herby, Jeanette
Hill, Mrs. Jack
Hoke, Mrs. Elizabeth
Holiday, Mrs. Mary
Huckleberry, N. C.
Huckleberry, Mrs. N. C.
Huffman, H. C.
Huffman, Lloyd
Hull, Mrs. M.
Hunt, Mrs. Lulu
Hunt, Wm., Sr.
Hunt, Wm., Jr.
Hunter, Mrs. Norman
Hutchings, Helen

Ingram, W. S.
Isabel, Miss Jane

Jack, Mrs. Harriet
Jackson, Mrs. M.
Jamison, Robert
Johnson, Mrs. A. E.
Johnson, Robert
Johnson, Marjorie
Johnson, Alfred
Jones, Dewey
Jordon, Howard
Jordan, Howard

Keemer, Ellsworth
Kerr, H. C.
Kiefaber, Rollin
Koch, Mrs. R.
Koerner, Louise
Krug, Mrs. D.
Kirsch, H.

Lang, Jacque
Lang, Mrs. Jacque
Lawson, Russel
Leake, Laurel J.

Lee, Mary
Lentz, H. A.
Lentz, Mrs. H. A.
Lentz, Elva
Lentz, Grace
Linabury, T. L.
Linabury, Mrs. T. L.
Lowden, E. G.
Lowden, Mrs. E. G.
Lowden, A. M.
Lowden, Mrs. A. M.
Lowden, Opie
Lowden, Ruth
Lowden, Gordon
Lucas, Albert
Lucas, Mrs. A.
Lyman, B. O.
Lyman, Mrs. Clara
Lyman, Elizabeth

Marks, Mrs. L. G.
Martin, H. P.
Martin, Mrs. H. P.
Martin, J. E.
Marsh, Orville
Mayers, Marianna
McClintock, Dale
Meglone, Mrs. Georgia
Mellinger, Mrs. Louise
Mellowes, A. W.
Meredith, Mrs. Essie
Miller, Miss Gertrude
Miller, A. V.
Miller, Mrs. A. V.
Miller, Mrs. W.
Miranda, Stanley
Mitchell, Mrs. Mary
Moon, Ruth
Moore, Wallace
Moore, John
Morgan, Gladys
McMillan, Frank
McKane, Morris
McWhinney, H. O.
McWhinney, Mrs. H. O.
Munson, Fred

Nichols, Alfred
Nies, I.

O'Brien, Mrs. C. T.
Ohmer, Horace
Osborn, Edward A.
Parish, E. R.
Parker, A. J.
Patton, Mrs. Eliza
Paul, Mrs. Howard
Peterson, Mrs. Lena
Phillips, Mr. J. F.
Phillips, Mrs. J. F.
Pierce, Mrs. C. M.
Procter, W. H., Jr.

Reilig, Mrs. K.
Robbins, E. P.
Robertson, J. L.
Rochelle, L. S.
Rochelle, Mrs. L. S.
Ronkey, Henry
Ronkey, Mrs. Henry
Roop, Rena
Roop, Tilson
Rorer, Alvin
Roupf, Max
Rutter, Mrs. Mary
Ryan, G. L.

Schaum, Herman
Schell, Mrs. Lillie
Schenck, J. M.
Schenck, Mrs. J. M.
Schoon, Mrs.
Schroeder, L.
Schroeder, Mrs. L.
Schweppe, Mrs. Wm.
Sears, S. D.
Selby, Lester
Showalter, Mrs. B.
Simpson, E. L.
Skinner, R. K.
Slaght, Arthur
Slaght, Mrs. Arthur
Slocum, Lorimer
Slocum, Jamison
Smith, Mrs. A. C.
Smith, John
Smith, Mrs. John
Smith, Mary
Smitley, Mrs. V.
Sollenberger, Harvey
Spencer, Mrs. Lester
Squires, F. H.
Staton, G. G.
Staton, Mrs. G. G.
Stevenson, R. W.
Stilwell, F. S.
Stiver, H. A.
Stiver, Mrs. H. A.
Sullivan, H. R.
Sunderland, Mrs. M.

Taylor, Margaret
Terhune, C. H.
Terhune, Mrs. C. H.
Thresher, Alden
Thomas, Mrs. O.
Thompson, Leslie
Thompson, Ruth
Timmonds, Mrs. C. H.

Van Ostrand, F. P.
Van Ostrand, Mrs. F. P.
Van Ostrand, Leroy
Van Ostrand, Mrs. L.

Waddell, Carl
Waddell, Ruth
Waddell, John
Wampler, Ernest
Ware, G. A.
Ware, W. J.
Warren, Edgar
Weaver, W. C.
Weidman, Mrs. Geo.
Wells, Mrs. W. C.
White, C. A.
White, W. E.
White, Walter
White, Mrs. Walter
Whitmore, Joseph
Whitmore, Robert
Williams, Mrs. Rose
Willis, Mrs. Ruth
Wilt, Mrs. A. D.
Wolf, James
Wolf, Mrs. Ruth P.
Wolf, Richard
Woltersdorf, Marguerite
Wood, June
Wood, Merton

Yelverton, N. I.
Young, W. F.
Young, Charles

Zellars, Mrs. J. H.
Ziehm, Rudolph
Zwick, Walter
Zwick, Mrs. Walter

THE PROGRAM

THE FAMILY GATHERING

Wednesday Evening, May 21

Dinner and Reunion 6 to 8 P. M.

Dinner and Program supervised by Edith W. Deeds and Ada McI. Huffman

8:15 in Church Auditorium—Song Festival and Social Time.

9:00 in Sunday School Room—Cutting 100th Birthday Cake.

THE WOMEN'S SERVICE

Thursday, May 22, 2:30 P. M.

Myrtle E. Page, Chairman. *Mary T. Beaver, Presiding.*

Reminiscences.....arranged by Lucille H. Edwards

From Long Ago to Now (in song).....arranged by Edith C. Crebs

Current History.....arranged by Mary T. Beaver

Executive Committee of the Woman's Society for 1923-1924 report and turn over their work to the Executive Committee for 1924-1925.

Visions.....Maysie D. Reinhart

Reception to women who have been members 50 years and over:

Mary L. Platt	June 8, 1855	Anna Weaver	May 26, 1869
Christianna Houser	Feb. 4, 1859	Matilda Compton	Oct. 6, 1869
Sara B. Thresher	Dec. 6, 1861	Eliza S. Mellowes	Feb. 20, 1870
Margaret C. Stout	April 8, 1864	Ida C. Canby	Feb. 20, 1870
Eleanor Thomas	May 1, 1864	Eliz. Hotsapillar	Fez. 27, 1870
Kate Wike	May 2, 1864	Henrietta Suman	Mar. 6, 1870
Mary S. Crume	Dec. 11, 1864	Ella Aulabaugh	Mar. 6, 1870
Marie Shortill	April 25, 1866	Laura F. DeWeese	Mar. 13, 1870
Harriet S. King	Feb. 26, 1868	Lucy F. Heidelbaugh	Dec. 27, 1870
Catherine Owens	Mar. 4, 1868	Agnes J. Robert	Mar. 2, 1873
Sarah H. Solomon	Mar. 4, 1868	Anna K. Seitner	April 22, 1874
Jeannie K. Thresher	Jan. 1, 1869		

SUNDAY SCHOOL AND YOUNG PEOPLE'S NIGHT

Thursday, May 22, 1924, 7:30 P. M.

Grace A. Greene and Walter E. Rankin Presiding

7:30–7:50 Devotional and Song Service.

7:50–8:00 Presentation of Sunday School Superintendents.

8:00–8:10 Early History of the Sunday School up to 1860, Grace A. Greene

8:10–8:20 The Sunday School from 1860–1880.....E. B. Solomon

8:20–8:30 The Sunday School from 1880–1900.....G. B. McCann

8:30–8:50 The Past Century in Picture.

8:50–9:00 The Sunday School from 1900–1924.....F. L. Canby

9:00–9:10 The B. Y. P. U.....Helen Currier

FELLOWSHIP NIGHT

Friday Evening, May 23, 1924, 7;30 o'clock

Frederick P. Beaver Presiding

Hymn—How Firm a Foundation.

Prayer—By the Pastor, Dr. W. H. Geistweit.

GREETINGS:—

Mayor of the City.....Hon. F. B. Hale
Hymn No. 154, "Rock of Ages."

Dayton Ministerial Association.....Dr. Daniel Brownlee, Pres.
Hymn No. 32, "Blest Be the Tie That Binds."

Dayton Baptist Association.....Rev. W. R. Sloman
Hymn No. 176, "Shall We Gather at the River."

Dayton Baptist Union.....I. A. Morrissett
Hymn No. 74, "Just as I Am."

Fourth Baptist Church.....Rev. Otto Roth
Hymn No. 121, "Let the Lower Lights be Burning."

Colored Baptist Church.....Rev. T. J. Smith
Hymn No. 153, "Jesus, Lover of My Soul."

From Our Children.....Rev. Wm. F. Staley
Hymn No. 55, "Come, Thou Fount."

From Our Grandchildren.....Rev. F. M. Scruby
Hymn No. 42, "From Greenland's Icy Mountains."

From Our Missionary Societies.....H. A. Wilbur, China
Hymn No. 43, "The Morning Light is Breaking."

From a Member who belonged to the Church before any present member.....C. Grafton Parker (Bellefontaine, Ohio)
Hymn No. 232, "Sweet By and By."

Doxology.

Benediction—Rev. George W. Johnson.

[The hymns selected (From "Hymns and Sacred Songs") were familiar fifty years ago, and more, and one verse will be sung by those who were members of Prof. Robert's chorus choir, assisted by some of the members of the present choir and the congregation.]

Names of those living who were members of Prof. Robert's chorus choir:

Hattie S. King
Ella J. Kneisly
Sarah H. Solomon
Frederick P. Beaver
Samuel F. Phelps
Charles F. Snyder
Edward B. Solomon

SATURDAY, MAY 24, 1924

IN HIS NAME

A Historical Pageant

Written and Produced by
BEULAH NYBERG HUGHES

for the

CENTENARY CELEBRATION

Presented by a Cast of 500 in N. C. R. School House

Music under direction of Gordon S. Battelle

THE STORY

The pageant opens with a prologue. Inquirer enters with Faith and Doubt questioning the necessity and vital worth of the present-day church.

Faith appeals to History, who appears with Father Time, and for the enlightenment of Inquirer produces the records of the First Regular Baptist Church of Dayton.

The First Episode depicts the organization when in 1824 Christianity called the Church Spirit into being.

The Second Episode sets forth in symbolism the dark days of tribulation when the Church Spirit meets Trouble, Ignorance, Unbelief, Discord, Doubt, Fear and Discouragement.

Christianity comes to the rescue with Love, Faith, Wisdom and Good Courage.

Following this are three brief scenes illustrating the Call to Service:

First Wisdom presents a group of the children of 1835 and makes an appeal for Sunday Schools.

In the second of these scenes Love points out certain unfortunate victims of poverty, agnosticism, intemperance and unclean living, and urges Home Mission work.

Wisdom in the third scene reveals a vision of Burma, appealing for Foreign Missions and paying a tribute to Adoniram Judson and Ann Hasseltine Judson, the first American Baptist missionaries.

The glorious answer to this call for service is embodied in scenes and sketches which illustrate the work of the Sunday School, Choir, Women's Society, B. Y. P. U., World-Wide Guild, Watch Care Committee, Boy Scouts and kindred organizations, and which give also something of the history and purpose of the church activities.

Groups representing Dayton, the Y. M. C. A., the Red Cross, White Cross, Y. W. C. A., Home for Aged Ministers, Educational Institutions, Hospitals, and Uncle Sam with his problems of national defense, social justice and Americanization gratefully acknowledge the co-operative service of the church.

Various phases of the denominational work in foreign fields are set forth in symbolic tableaux, indicating the service of the missionaries and the blessings bestowed by Christianity.

Inquirer, convinced by the proof History has offered, banishes Doubt and, giving his hand to Faith, makes an open acknowledgement of his belief in the value and far-reaching influence of the church.

In celebration of one hundred years of life and work the Church Spirit enters with a company of Sweet Memories singing in praise of the sixteen ministers who have so faithfully served her. Christianity extolls the achievements of the church. Heralded by trumpets, the New Century arrives, bringing an inspiring vision which Christianity unfolds.

The Church Spirit, accepting the cross offered by Christianity, renews with youthful fervor her vows of allegiance and service.

The climax is reached with Christianity's words, "Give, give, give of thy service and substance that the world, hungering and thirsting, may have the bread of life: Carry the cross on high that its radiance, streaming through the night of sin and sorrow, may guide all mankind to Him who gave himself for the salvation of the world."

"Hasten, tarry not, rest not, cease not—until thy mission is fulfilled, till the whole wide world owns Him King of Kings, and crowns Him Lord of all."

THE EXCELLENT EXECUTIVE STAFF

General Chairman—Mrs. H. J. Williams.
Costumes—Mrs. George Crowell.
Properties—Robert F. McCann.
Personnel—Mrs. Russell Bailey.

To this staff and a great company of sacrificing helpers, is due unstinted praise for untiring and effective work.

CENTENNIAL SUNDAY

Order of Service—Morning—10:40 o'clock

Organ—Festival March in D.....Faulkes
Processional.
Opening the Door of the Temple.....The Minister
Response.
The Lord's rayer.
Gloria.....Choir and Congregation
Anthem—"Gloria" from "Twelfth Mass".....Mozart
Responsive Reading, Selection 10 (Psalm 100; 2 Chron. 6:18-21, 28-31, 40-42.)
Hymn 246—(Miles Lane), "All Hail the Power of Jesus' Name."
Declaration and Covenant:

We declare anew our allegiance to Jesus Christ, our dependence upon the Holy Spirit; our faith in the word of God. We renew our covenant with God and with each other.

To live the Christian life more devotedly; to live out the principles of brotherhood, seeking justice for all men; to pray and work and give for the salvation of the world; for the development of Christian character; for the extension of the Kingdom of God to the ends of the earth.

In prayer and consecration, with singleness of heart, we declare our purpose to seek the approval of God to be workmen worthy of the Master. Relying upon him for grace and strength and wisdom we enter this new week with greater desire to "practice the presence of God," whose we are, and whom we seek to serve. Amen.

Prayer.
The Week.
Congregation rises and sings "State Street"
Offertory—"Dawn".....Cyril Jenkins
Choir—"As Torrents in Summer".....Elgar

As torrents in summer
  Half dried in their channels
Suddenly rise, tho the
  Sky is still cloudless,
For rain has been falling
  Far off at their fountains;

So hearts that are fainting
  Grow full to overflowing,
And they that behold it,
  Marvel and know not
That God at their fountains
  Far off has been raining.—Longfellow.

Greetings—From J. C. Massee, D. D., Boston, Mass.
Sermon.....Howard P. Whidden, D. D.
Chancellor McMaster's University, Toronto, Canada.
Hymn, "Founders' Day Hymn," written by Mrs. J. Brainerd Thresher.
Benediction.
Postlude in D.....Tours

Evening Service—7:30 o'clock

Organ—"Hymn of Glory" ..... Pietro Yon
Hymn—"All Hail the Power of Jesus' Name."
Invocation.
The Scripture—"The Beatitudes," Matt. 5.
Prayer:
The Week.
The Offering—Speranza ..... Pietro Yon

The choir, assisted by the Dutch Club, presents the oratorio

"THE BEATITUDES"

By Cesar Franck

Prologue:

"Blessed are the poor in spirit:
for theirs is the kingdom of heaven."

"Blessed are the merciful,
for they shall obtain mercy."

"Blessed are the pure in heart,
for they shall see God!"

"Blessed are the peacemakers,
for they shall be called the children of God."

"Blessed are they which are persecuted for righteousness' sake:
for theirs is the kingdom of heaven."

"Founders' Day Hymn."
Benediction.
Postlude: March in B flat ..... Duncan

THE CHOIR

Sopranos and Altos

Jane Allen	Lucille Dana	Hulda Holland
Doris Ball	Pearl Campbell	Carrie Lynch
Marie Sides Battelle	Edith Apple Darroch	Ivonette Wright Miller
Edith Besko	Aline Meguire Doeller	Jessie McKay
Lydia Besko	Marcellia Gardner	Lou Reva Penland
Sara Terhune Binkley	Helen Hartley	Vera Spivey
Charlotte Bozarth	Edna Hoefler	Cassie Reed Wilgus

Tenors and Basses

H. D. Addis	Chester Fielitz	John G. Reinke
E. L. Arthur	Emerson Landis	DeWitt Saunders
Lawrence Bell	Ellis P. Legler	Herbert Schneider
W. D. Crebs	F. M. Pickrel	Ben Snyder

THE DUTCH CLUB

Tenors		Basses	
W. D. Crebs	C. P. Holland	O. J. Emrick	H. V. Lytle
J. B. Gilbert	A. J. Lewis	H. D. Hendrick	Percy Stabler
G. W. Heitz	Ben Snyder	Ellis P. Legler	J. C. Trimmer

Edna V. Sutton Organist
Charles A. Ridgway, Pianist Gordon S. Battelle, Director

IN GENERAL

The members of this church have always been active in Religious, Educational, Philanthropic and Civic work in the City, State and Nation.

The flood of March 25th, 1913, destroyed many of our records, which naturally hampered our efforts to secure full information relative to the activities of our membership.

The committee has tried through public announcement in the church and by bulletin to secure complete facts, and we are positive that had these been secured, a larger and more varied service record would be shown.

The committee ask you to excuse any errors or omissions, assuring you that it has been their purpose to give all possible credit and data.

They desire to express their appreciation of the help that has been so willingly given in the preparation of this history, the articles contributed and the many items of especial interest that have been furnished. They would also express their appreciation for the generous assistance gladly given by many of the members in helping them to carry out the Centennial plans.

Henry A. Stout
Frederick P. Beaver
Francis G. Colby
Walter E. Rankin
Edith W. Deeds
Grace A. Greene
Ada McI. Huffman
Una S. Williams

General Committee for 100th Anniversary

NOTE.—The asterisk (*) opposite names throughout the book indicates "deceased."

3.73

Pastors — 1824-1924

*Wilson Thompson *Stephen Gard	Supplies	1824–1286
*D. S. Burnett		1827–1829
*Jacob Mulford		1831–1832
*Wilson Thompson		1833–1834
*Samuel R. Clark		1835–1836
*Martin E. Cook		1837–1839
*John L. Moore		1839–1840
*S. S. Parr		1841–1843
*Frederick Snyder		1844–1851
*Samuel Foljambe		1852–1855
*Sampson Talbot		1856–1863
*H. Harvey		1864–1867
*Henry F. Colby		1868–1903
Howard P. Whidden		1904–1912
J. C. Massee		1913–1919
*J. B. Slocum		1920–1922
William H. Geistweit		1923

In General Service

Members of this church who have been or are now in the Ministry-Missionary-Y. M. C. A.-Y. W. C. A. and Rescue Mission work.

Ministers

*J. P. Agenbroad
*Thomas Allen
*Benjamin H. Barney
*G. H. Brigham
E. E. Cavaleri
*Henry C. Cooper
Frank G. Cressey
Harry C. Grimes
*David Halteman
L. L. Long
C. E. McMillen
Peter Quartel
M. F. Scruby
Arthur G. Slaght
*William Staples
*William E. Stevens
*Abraham Snyder
*Frederick Snyder
*Henry C. Stilwell
Franklin W. Sweet
*Arthur Thomas
William N. Thomas
*Ebenezer Thresher
*T. B. Van Horn
Paul J. Wortman

Missionaries

George B. Cressey
Paul F. Cressey
Homer C. Nycum
Walter G. Zwick

Young Men's Christian Association

Herbert Eldridge
Platt R. Lawton
R. R. Waddell
Hollis A. Wilbur
Mary M. Wilbur

Young Women's Christian Association

Erminie Broadstone
Margaret R. Crebs
Eva H. Collins
Maude J. Slaght

Rescue Mission

Peter Quartel
Verona Smitley

American Baptist Home Mission Society

Erminie Broadstone

The Sunday School

The Church Minutes of March 8th, 1839, record a resolution appointing a committee consisting of

*W. F. Spinning
*Joseph McCammon
*E. E. Barney

to inaugurate a Sunday School.

These are the Superintendents and their years of service:

*E. E. Barney ..... 1839 – 1853
*A. E. Stevens ..... 1854 – 1855
*M. N. Wheaton ..... 1856 – 1857
*Chas. W. Chamberlain ..... 1858 – 1870–1–2–3–4
*Chas. H. Crawford ..... 1859–62 – 1866–67
C. Grafton Parker 1863–4–5
*Edwin T. Sweet 1868–69
*Ziba Crawford 1875–6–7–8–9
*J. B. Thresher 1880–1–2–3
1893–4–5 – 1901–2
*E. R. Stilwell 1884–5–6–7
*Albert Thresher 1888–89
E. B. Solomon 1890–1–2
B. F. McCann ..... 1896–7–8 – 1907
*J. C. Duncan 1899–1900
W. D. Chamberlin 1903–4–5–6
Frank L. Canby 1908–9–10–11
Harry B. Canby 1912–13–14–15
Walter E. Enyart 1916–17–18
Russell H. Tompert 1919–20–21–22
Harry J. Hunt 1923–1924

Church Officers

The following are the names of the Church Clerks and Church Treasurers as far as our records give them.

Church Clerks

*Andrew Clark 1829–30
*Nathaniel Hart 1831–4
*E. E. Barney 1835–42
*C. H. Crawford 1843–45
*James A. Shedd 1846
*C. H. Crawford 1847
*A. E. Stevens 1848–51
*E. D. Payne 1852
*R. L. Dutton 1853
*E. R. Stilwell 1854–56
*J. H. Foote 1857–58
*James S. Beattey 1859
*J. B. Thresher 1860–64
*G. N. Bierce 1865–66
*E. M. Thresher 1867–70
*J. W. Hartwell 1871
*W. H. Sunderland 1872–83
*G. N. Bierce 1884–85
O. B. Brown 1886–87
W. B. Dennis 1888–89
W. D. Chamberlin 1890–92
W. H. Clapper 1893–95
B. B. Thresher 1896–98
*A. O. Aulabaugh 1899–1900
A. W. Marshall 1901
Henry A. Stout 1902–04
H. B. Canby 1905–11
F. J. Dodds 1912–13
M. H. Bridge 1914
H. L. Rogers 1915
J. S. Tattershall 1916–17
F. J. St. John 1918–21
E. C. Dunn 1921–24

Church Treasurers

*W. F. Spinning 1836–44
*J. N. F. Beaver 1845–58
*C. H. Crawford 1859
*C. W. Chamberlain 1860–77
*Ziba Crawford 1878–83
*Albert Thresher 1884–87
C. F. Snyder 1888–93
F. P. Beaver 1894–98
F. L. Canby 1899–1903
W. H. Clapper 1904–06
F. P. Beaver 1907–24

Members Who Served in the Civil War

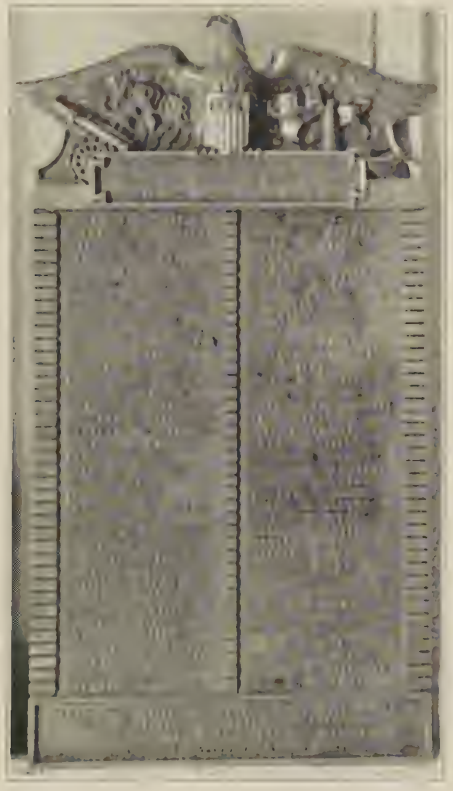
*Albert Allison
*Benjamin H. Barney
*Joseph N. Beck
Frederick P. Beaver
*G. N. Bierce
*F. J. Brownell
*N. R. Bunker
*D. J. Comly
*B. B. Crosley
*J. R. DeWeese
*William Finch
*O. M. Gottschall
*Charles Hosier
*D. K. Houser
*J. C. Hughes
*Simpson Jones
*Joseph Kirby
*William A. Leland
*A. G. Long
*Henry Lorentz
*Andrew Lukinbeal
*Thomas MacClements
*John K. McIntire
*F. W. Parker
*E. F. Sample
E. B. Solomon
*Henry C. Stout
*W. H. Sunderland
*E. T. Sweet
*J. Harvey Thomas
*E. M. Thresher
*H. A. Whitney
*J. D. Whitmore
*John Winder

The following served in the Spanish-American War:

*Charles B. Cook
Claude W. Hosier
Charles E. Laporte
*Horace F. Mayers
Howard M. Myers

The World War

The following members of this Church served in the World War, 1917-1918. The bronze tablet was placed in lobby of the fourth church building, May 29, 1921, in honor of these members.



R. H. Williams' name is not shown on this tablet, due to lack of information at the time the tablet was made.

The following names appear in the tablet above:

Sherman B. Altick, Forrest D. Banning, Marshall L. Barker, Alfred Bongey, Hilder C. Brookshire, Alonzo B. Brower, Arthur Brubaker, Harry L. Connors, Andrew Cooper, Clifford L. Corbin, Herbert R. Corbin, Roy M. Cotterill, Charles F. Crooks, Edward A. Deeds, John H. Emerick, Dwight G. Estabrook, Kenneth L. Estabrook, Horace H. Feight, Fred Franke, Null M. Hodapp, W. S. Ingram, Leslie Irwin, Theodore H. Janke, Jack R. Lair, Russel H. Lawson, Laurel J. Leake, N. Edwin

Leyda, Ernest W. Lukey, Orville Marsh, R. Drew Massee, John K. McIntire, Ralph W. Mead, Charles Miller, Stanley B. Miranda, J. Frank Mitchell, John Moore, Wallace S. Moore, Hugh Mosley, George R. Murray, Homer C. Nycum, Alfred Nichol, Horace G. Ohmer, Everett R. Parish, Robert Rench, G. L. Ryan, J. Alvin Rorer, Anson Saunders, Robert C. Saunders, Frank S. Schindler, Roy Spivey, Frank H. Squires, Henry S. Stout, J. Stuart Tattershall, Jay Tettelbach, G. Rome Thomas, Parker H. Tilbe, Benjamin Trainor, Horace C. Treharne, Richard Walker, Kenneth W. Walsh, Robert S. Walton, Howard W. Webb, Joseph K. Whitmore, Charles H. Young, Rudolph Ziehm. **Red Cross**—F. Dale Barker and Pearl Hoffman. **Y. M. C. A.**—Herbert Eldridge, Mertin C. Willette and Paul J. Wortman.

THE BAPTIST YOUNG PEOPLE'S UNION

In 1873 the young people of the church were formed into a group for the purpose of studying missions and enlarging their devotional life. This group was called the Young People's Association. At the same time prayer meetings were held for them on Monday nights, led by the pastor.

In 1883 we find reports from the Young People's Missionary Society, which had a young men's division and a young ladies' division, as well as groups for the younger boys and girls.

Early in 1892 the younger members of the church organized a prayer meeting, held on Sunday evening prior to the evening service, and this group, in September, 1892, was formed into a branch of the Baptist Young People's Union, a national organization just formed. The first president of this was Alfred O. Aulabaugh.

On March 23, 1893, all of the groups of young people were joined together into one society, taking up the work of the Baptist Young People's Union in its different branches. In August of that year they joined the State and National organizations, with the following as officers: President, Mary M. Thresher; Vice President, A. O. Aulabaugh; Secretary, Mary Rench; Treasurer, W. H. Clapper.

A Junior Union was formed from the Sunshine Band and the Boys' Brigade, under the supervision of Mrs. E. R. Stilwell and Miss Mary L. Colby.

During the year of 1898 the Senior Society began to contribute to the work on the field at Kit-Yang, China, and until October, 1913, collected from its members and friends in the church the sum of $800.00 yearly for this work, these funds going towards the support of Rev. and Mrs. Jacob Speicher.

In April, 1915, the Union was disbanded and for several years the work of the young people was under the charge of a committee on Young People's affiliated work.

On January 16, 1920, a new organization of the B. Y. P. U. was formed and is now enlarging into greater work.

BEREAN BIBLE CLASS

This class was organized in November, 1884, by Dr. Edwin F. Sample, assisted by Deacon Chas. H. Crawford. Dr. Sample became the first teacher. The object of the class as stated in its Constitution and By-Laws was, "First, to meet at 9:30 o'clock a. m. each Sabbath, for the study of God's word. Second, to seek out young men who are strangers in the city, or those who are not in the habit of attending Sabbath School, and bring them under the influence of the Gospel. Third, to aid each other in sickness and want, and endeavor in all ways to imitate the example of Him who went about doing good."

The class has had a continuous existence to the present time and is said to be the second oldest organized class in the United States, being antedated only by Class No. 1 of the First Baptist Church of Urbana, Ohio. As in later years other young men's classes were organized, the Berean Bible Class became the adult men's class of the Sabbath School. Of the original organizers of the class, the following charter members are still on the rolls: A. L. Bowersox, W. D. Chamberlin, John J. Cooley, L. C. Walker and Fred L. Walters, all of whom reside in Dayton.

There have been but three instructors—Dr. E. F. Sample, 1884-1885, (died February 28, 1886); E. M. Thresher, 1886-1912, (died April 28, 1913); B. F. McCann, 1913-.

There have been but 19 Presidents of the class—H. P. McPherson, 1884-1886; A. L. Bowersox, 1887-1888; E. B. Solomon, 1889; Edward Canby, 1890-1891; *N. R. Bunker, 1892; *J. C. Duncan, 1893-1894, 1907-1908; *Clark R. Davis, 1895-1896; J. D. Clark, 1897-1898; J. A. Epps, 1899; *A. K. Rankin, 1900-1902, 1909; George Gridley, 1901; L. C. Walker, 1903; E. G. Hagerman, 1904-1906; James Mellowes, 1910-1911; M. C. Kartzke, 1911-1912; F. J. Dodds, 1913-1914; J. R. Jones, 1915-1917; David Watson, 1918-1919; Walter Reese, 1920-1924.

The class at the present time has an enrollment of 385, embracing men from all walks of life, with an average attendance of 160. The class has been famous for the fellowship existing among its members, manifested in many helpful ways, but more noteworthy has been the deep religious sentiment that has permeated its work throughout the year. Its instructors have never been lured away from their devotion to the study of God's word and many men have found Christ and been strengthened in their Christian life by reason thereof.

The class has never lost its connection with the general work of the Sabbath School, meeting with it on special occasions, parents studying the same lessons as their children and combining the influence of example with the teaching of precept.

WOMEN'S BIBLE CLASS

About 1880, as near as can be estimated, the need of a Bible Class, in which all women regardless of rank or social position might feel welcome, was presented to one of God's noble women in the person of Mrs. Ebenezer Thresher.

It was two maids in Mrs. Thresher's household who gave her the suggestion, and with these two as a nucleus the Women's Bible Class of this church was formed, with Mrs. Thresher as its teacher. During the few years of life which remained to her, she continued to lead the minds of the women whom she had grouped about her in the paths of Bible study and practical Christian living.

After her death in 1884, she was succeeded for a short time by her daughter, Mrs. E. R. Stilwell, who was a worthy successor to her gifted mother, and who continued to lead on to nobler, better and higher ideals and attainments.

Mrs. J. A. Roberts was the next teacher, and for 14 or 15 years she taught faithfully and well, with a resultant spiritual growth on the part of those who came under her teaching, and the membership increased rapidly during that period. In 1901, Mrs. Henry F. Colby, wife of the beloved pastor, became the teacher, and for about 14 years as teacher and friend she endeared herself to the entire class. In 1914 she was followed by Mrs. F. P. Beaver (a daughter of Mrs. Thresher, the founder of the class) and under her loving guidance the class became more and more a factor and influence for good in the church life.

In 1922 Mrs. Beaver was called to become President of the Woman's Society and Mrs. Jane W. Stevenson, the loved assistant teacher, was elected to become teacher until such time as Mrs. Beaver might be relieved of the other duty.

The history of this class has been one of steady growth and development and has increased from a membership of three to a present membership of 127. The Bible has been the text book and the class has caught the vision of world wide service and are projecting themselves through their prayers and gifts into many fields of missionary activity at home and abroad.

WOMEN'S SOCIETY

In the early days of the Church life it was customary for different members to open their homes occasionally and invite the congregation to meet with them in social gatherings. After the completion of the third church building, the Ladies' Social Circle was organized and the women requested the use of the lower floor of the building for social gatherings. This request was granted January 1, 1871.

An Education Society also existed, which was apparently merged with the Foreign Mission Circle upon its organization October 1, 1871. Mrs. Gardner Colby, mother of Dr. Colby, then pastor of the church, was one of the prime movers in the organization of the National Women's Foreign Mission Societies, and for 19 years was President of the Society of the East. It is not to be wondered that our Dayton women caught the enthusiasm and organized as an auxiliary of the Society of the West, within five months of its formation.

The original purpose of the Foreign Mission Circle was to gather 2 cents per week from each woman for missions, and to stimulate interest in the cause, collectors gathered the dues and in the first year $419.73 was contributed to missions, and $350.00 for life memberships in the Society of the West.

Occasional meetings were held in connection with the social meetings of the church and as the interest grew meetings occurred more frequently. After 1877 monthly afternoon meetings were held, when missionary programs were given. The Ladies' Social Circle is probably the oldest organization among our women and was a prominent factor in the church life, and at its invitation the anniversaries of the Society of the West held its meeting with this church in 1877 and again in 1908.

For many years it co-operated directly with the General Home Mission Society and under its direction sent valuable boxes of clothing and books to needy missionaries in the West and South. We find that in 1882 it organized for benevolent and home mission work; in 1891 became the Home Mission and Social Circle and sometime later affiliated with the Women's Home Mission Society. On June 30, 1915, all of the varied acitivities of the women of the church were united in one organization as the Women's Society of the First Regular Baptist Church. The officers for 1924 are: Mrs. F. P. Beaver, President; Mrs. R. T. Bailey, Vice President; Mrs. A. J. Reinhart, Secretary; Mrs. A. M. Wise, Home Mission Treasurer; Mrs. M. C. Kartzke, Contingent Treasurer.

THE DAYTON BAPTIST UNION

The Dayton Baptist Union was brought into existence largely to promote City Mission work, to give opportunity for service to the members of the Dayton Baptist Churches, and to be a general clearing house for all matters pertaining to the interests of the Baptists in the city.

The first meeting of the Trustees of the Union was held December 22nd, 1873, and at the meeting held January 24, 1874, the following were elected as the first officers: William P. Huffman, President; E. E. Barney, Vice President; James Turner, Secretary; J. K. McIntire, Treasurer.

The Union, during the first years of its history, assisted the old Wayne Street Baptist Church in the last years of its history, and started the new organization now known as the Central Baptist Church. It also helped in the work in North Dayton, Colorado Avenue, the Hungarian Church, Haynes Street Church and the Baptist Service House on North Broadway, and with a number of other interests.

Yearly assessments are made upon the various churches for support of the Union, and in addition to these funds Mrs. Julia Barney in 1887 made a bequest of $1,000.00 to start an Endowment, and to this sum Mr. E. J. Barney later added from $15,000.00 to $20,000.00 in securities, and since that addition Mr. F. P. Beaver has added other funds until at this date the total Endowment Fund in investments and property is $43,957.00.

The present officers of the Union are: I. A. Morrisette, President; G. H. Wentz, Vice President; Marc H. Bridge, Secretary; Ira Crawford, Treasurer.

The Trustees from this Church for 1924 are: Rev. W. H. Geistweit, M. H. Bridge, F. T. Huffman, Jr., Max C. Kartzke, Henry A. Stout.

THE DAYTON BAPTIST ASSOCIATION

In 1852 a small company of Baptists met in the First Baptist Church at Piqua, Ohio, for the purpose of forming an organization "To promote the mutual acquaintance and fellowship of the churches; to gather and preserve their statistics, to promote the efficiency of the Sunday School and other departments of church work; to consider the progress and needs of Christian missions at home and abroad, and of Christian education; and to advance the cause of Christ especially throughout the bounds of this body."

At the time of the organization only a few churches within the bounds of the district composing the Association were represented, and while the entire Baptist membership was not large there was a deep spirituality among the churches.

The Association was named the UPPER MIAMI ASSOCIATION, and this name was retained until 1859, when it was changed to the MIAMI UNION ASSOCIATION. The total membership then included 23 churches.

In 1859 this church joined the Association and has retained its membership ever since. In 1882 the name was changed to the DAYTON BAPTIST ASSOCIATION.

The meetings have always been marked with a deep spirit of consecration and splendid Christian fellowship. Many laborers have gone out from it to foreign fields, but a larger number to Christian work in the homeland.

The Association is now composed of 31 churches with an approximate membership of 7,500 (1924) and with property worth $1,500,000.00 (replacement value).

The Association includes the Baptist churches in Clark, Champaign, Darke, Greene, Logan, Madison, Miami, Montgomery and Shelby counties.

The following members have served as officers:

*E. M. Thresher, Clerk	1867–1871
*E. M. Thresher, Moderator	1873–1887, 1889
F. G. Cressey, Clerk	1898
F. G. Cressey, Moderator	1891
*H. F. Colby, Moderator	1892–1895
*G. N. Bierce, Moderator	1896, 1898–1910

In 1866 there was organized the

YOUNG MEN'S CHRISTIAN ASSOCIATION

of

The First Regular Baptist Church

This date is 4 years prior to the organization of the local Y. M. C. A.

The following were the charter members:

F. B. Beaver	*J. K. McIntire	*E. G. Sumner
*G. N. Bierce	*Joseph McKee	*E. T. Sweet
*E. M. Brecker	*E. J. Newschwander	*Albert Thresher
*E. J. Brownell	C. G. Parker	*E. M. Thresher
*E. J. Barney	*A. F. Payne	*J. B. Thresher
*C. W. Chamberlain	*Oscar Pretasky	*Albert B. Thomas
*D. J. Comly	*E. F. Sample	*D. J. Trump
*N. F. Compton	*W. H. Seely	*J. N. VanDyke
*Ziba Crawford	C. F. Snyder	*B. E. Weldy
*O. M. Gottschall	E. B. Solomon	*A. J. Wike
*Chas. T. Huffman	*H. B. Stevens	*Elam Wike
*A. H. Kneisly	J. H. Stevens	*H. A. Whitney
*J. H. Kneisly	*W. E. Stevens	
*S. K. Kneisly	*E. R. Stilwell	

Their first work was in the establishing of a Mission Sunday School in the East End, out of which grew the Linden Avenue Church.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

of Dayton. Organized 1870.

These members have served as President of its Board:

*G. N. Bierce	1882–1885
B. F. McCann	1898–1901 – 1907–1909
*E. M. Thresher	1901–1904
W. D. Chamberlin	1910–1912
J. C. Haswell	1918–1921
H. B. Canby	1921–1924

These served as Trustees:

*E. J. Barney	H. B. Canby	C. G. Parker
*G. N. Bierce	W. D. Chamberlin	*E. T. Sweet
A. L. Bowersox	B. F. McCann	*W. H. Sunderland
Edward Canby	*J. K. McIntire	*E. M. Thresher

As near as can be estimated, these men have served a total of 170 years.

H. A. Wilbur served as General Secretary 1902-1909.

THE DAYTON WOMEN'S CHRISTIAN ASSOCIATION

Organized November 26, 1870.

The names of many of our women appear on the records of the Association. They have rendered valuable service as chairmen and members of committees, as sustaining members, and in the early days as visitors among the poor.

Between the years 1876–1904, Mrs. Margaret C. Stout and Mrs. Virginia A. Sanford gave untiring service as visitors to the Jail, Infirmary, Widows' Home and Soldiers' Home Hospital.

Mrs. Mary Corpe served as President of the Association for 6 years and as Vice President for 28 years. She also served for 35 years on the Widows' Home committee. Mrs. F. D. Barker served for 25 years and Mrs. F. P. Beaver for 18 on the same committee.

The following have served or are now serving as elected members of the board:

*Mrs. F. D. Barker	Mrs. Geo. B. McCann
*Mrs. Emma T. Beaver	Mrs. T. A. McCann
Mrs. F. P. Beaver	*Mrs. O. O. Ozias
*Mrs. G. N. Bierce	Mrs. J. D. Platt
*Mrs. H. D. Carnell	Mrs. J. A. Robert
*Mrs. Mary Corpe	*Mrs. E. F. Sample
Mrs. E. A. Deeds	Miss Mary Siebler
Mrs. F. T. Huffman	*Mrs. J. B. Slocum
Mrs. E. C. James	*Mrs. Avery Thomas
Mrs. B. W. Lair	Mrs. J. B. Thresher
Mrs. E. P. Legler	Mrs. R. H. Williams

*Charles H. Crawford served as Fiscal Trustee for 2 years.

*E. M. Thresher served as Fiscal Trustee for 18 years.

As near as we can estimate, this shows an approximate total of 166 years of service.

At this time we have two members employed as Secretaries—Miss Eva H. Collins and Miss Margaret R. Crebs.

Members of this Church who have served or are now serving the Young Women's League

*Miss Alice Jennings	President	1895
Miss Grace A. Greene	Vice President	1905–1911
Miss C. Louis Coffman	Vice President	1920–1924
F. P. Beaver	Fiscal Trustee	1898–1924

The following members have held Judicial positions:

*James Baggott	Oren B. Brown	*James Linden
Roland W. Baggott	*Herman Gebhart	Benj. F. McCann

*Ira Crawford served as Mayor of the city, 1886–1889; also as Postmaster, 1898–1899.

MIAMI VALLEY HOSPITAL

The following members of this church have served or are serving on the Board of the Miami Valley Hospital, which was organized in 1890:

*Henry F. Colby	21 years
Frank L. Canby	15 years
*J. B. Thresher	6 years
*E. J. Barney	1 year
F. P. Beaver	3 years
G. B. McCann	1 year

Mrs. J. B. Thresher, President of Women's Auxiliary 12 years.
*Mrs. A. H. Reeder, President of Women's Auxiliary 4 years.
*Henry F. Colby was President of the Board 19 years.
Frank L. Canby was President of the Board 10 years.

Room No. 30 was furnished by the church.

Room No. 76 was furnished by the women of the church in memory of Dr. F. W. Thomas, who was a member of this church.

THE BAPTIST MINISTERS' HOME

Fenton, Michigan

The Baptist Ministers' Aid Society was organized Jan. 28, 1887. Its territory comprised the States of Michigan, Ohio, Indiana, Illinois and Wisconsin.

The object of the Society was the care of aged ministers and missionaries, their wives and dependents.

This church immediately cheerfully accepted its share of responsibility, naming Dr. Henry F. Colby as a Trustee of the first Board.

When the Ministers' and Missionaries' Benefit Board came into existence, this Society ceased to solicit funds and turned its territory over to the new Board, but continued the administration of the Fenton Home on condition that any funds necessary for the running expenses of the Home, beyond those received from the Endowment, should be supplied by the Ministers' and Missionaries' Board.

*Rev. Henry F. Colby—	Member of Board	1895–1900
	Vice President	1899–94–98
	President	1894–1895
F. P. Beaver -	—Member of Board	1911–1915
	Vice President	1916
	President	1916–1924

Members of this Church who have served on the Dayton Board of Education

The Dayton schools were run from January 13, 1842, to May, 1855, by a committee appointed by the City Council.

*M. N. Wheaton served as Superintendent of Instruction for 2 years, without pay.

*Caleb Parker served as Superintendent of Instruction from 1866-67, without pay.

Paul C. Stetson elected Superintendent in 1921, and is serving now.

*Col. F. W. Parker started the Normal School in 1869.

The following have served as Board members:

*Caleb Parker	1864–76 – 1879–84
*Charles C. James	1864–65–66
*William Murray	1873–4 – 1876–77–78
*E. M. Thresher	1874–81
*Isaac Davis	1876–77
*Ziba Crawford	1878–79
*B. F. Arnold	1882–83
*Christian Kneisley	1884
*John T. Comstock	1887–90 – 1894–97 1903–05
Charles R. Thomas	1894–95
F. Dale Barker	1900–1–2–3
A. L. Bowersox	1904–5–6–7
Harry J. Hunt	1920–21

E. M. Thresher was President of the Board, 1875-76-77 – 1881.

MIAMI CONSERVANCY DISTRICT

Our fourth church building was started early in 1913, and the excavation work had been completed when the flood of March 25th swept through the city and the excavation was filled up with gravel and debris, entailing considerable loss.

The Governor immediately appointed a Dayton Citizens Relief Committee to formulate plans to prevent the recurrence of such a disaster. Their first important work was to provide funds to carry out the investigation work, and a fund of $2,000,000.00 was pledged within 60 days of the flood date. We find that fully 50 men of this church not only gave of their time to help raise this fund, but gave liberally of their means.

With this fund in hand, the committee employed competent engineers to make a survey of the entire Miami Valley, in order that they might determine the best means of preventing future floods and destruction. After long and tedious delay, caused by legal technicalities, the Miami Conservancy District was organized on June 28th, 1915, under the provisions of the Conservancy Law of Ohio, and with funds provided by this law through taxation.

At this time the work of the District has been completed, in so far as the erection of the flood prevention work is concerned. Above Dayton there are four large dams, so constructed and regulated as to operate only in time of flood water. There is also one dam below Dayton. This work, together with channel improvements along the rivers and especially through the cities, plus the raising of the levees, is designed to safely handle floods 40 per cent in excess of that of 1913.

Prominent in this work from its inception have stood the names of two men of this church—Edward A. Deeds and Oren B. Brown, who gave unstintedly of their time, talents and means, to secure adequate legislation and the highest engineering skill and ability to the successful carrying out of this project.

Mr. Deeds was Vice President and active head of the Dayton Citizens Relief Committee, and also served as President of the Miami Conservancy District since its organization. Judge O. B. Brown served in a very important capacity as legal adviser of the Commission and the District. Both are still actively connected with the work of the District.

The plan and method adopted was without precedent, and naturally met with great opposition and criticism; but it is now felt that while the burden carried by those in authority was exceedingly heavy, that this most gigantic project does now and will continue to prove beneficial to the whole Miami Valley.

Members of this Church who have served as officers or members of the Board of Trustees of the Denison University

*E. E. Barney	43 years
*Ebenezer Thresher	29 years
*Samson Talbot	10 years
*William P. Huffman	6 years
*Henry F. Colby	41 years
*J. B. Thresher	38 years
*E. J. Barney	36 years
*J. K. McIntire	26 years
*E. M. Thresher	27 years
Edward Canby	32 years
Benjamin F. McCann	30 years
Frederick P. Beaver	24 years
Willard D. Chamberlin	14 years
Edward A. Deeds	11 years
Frederick D. Barker	9 years
John C. Haswell	6 years

A total of 391 years of service.

Samson Talbot served as President for 10 years.

Henry F. Colby served as Chairman of the Board of Trustees for 21 years.

The following men have served as College Presidents:

*Samson Talbot	Denison University
*H. Harvey	Crozier Theological Seminary
Howard P. Whidden	Brandon College
Franklin W. Sweet	Brandon College

OHIO BAPTIST STATE CONVENTION

Organized May 23, 1826.

In the constitution they declared the "Object of this Convention shall be to organize operative measures in relation to missionary exertions throughout the State of Ohio." This was amended slightly in 1855, and again amended in 1921 to read "The object of this organization is to unite such Baptist Churches of Ohio as may desire membership, for the conduct of domestic missions in Ohio, by means of evangelistic efforts in destitute places by aiding weak churches in the support of pastors, and in acquiring suitable buildings and by establishing new churches in desirable localities, to organize and foster all denominational and church activities and to maintain a vigorous church life." The Convention in its 3rd article reads, "This Convention shall never possess a single attribute of power or authority over any church or association whatever.."

The first year's receipts were $177.00, but in 1923 it distributed $96,-560.00 and aided 41 churches. It has done a large work among negroes and foreigners and given aid to a number of Baptist students. In 1826 there were but 7,000 Baptists in the State, but the records for 1923 show 81,900 and 501 churches. In the 98 years of its existence it has disbursed $1,096,144.00. All of the Baptist Churches in Ohio gave in 1923, for home expenses, building repairs and benevolences, $1,681,-046.00.

At the second meeting of the Convention at Zanesville, Ohio, Rev. D. S. Burnett, the first pastor of this church, preached the introductory sermon, and this church has always shown active interest and support in the work of the Convention.

The following members have served the Convention:

*E. E. Barney	President	1845–1849
*H. F. Colby	President	1884–1886
*E. M. Thresher	President	1895–1898
*Ebenezer Thresher	Vice President	1866–1872
*Frederick Snyder	Secretary	1845–1849
*E. M. Thresher	Treasurer	1873–1890

These men have served or are serving as Trustees:

*J. B. Thresher	J. C. Massee	E. P. Legler
H. P. Whidden	F. P. Beaver	W. D. Chamberlin

AMERICAN BAPTIST FOREIGN MISSIONARY SOCIETY

Organized 1814

For Christian Work in Other Lands

Under this Board there are now employed 857 Missionaries in various fields. Of these the Women's Societies support 259. The Society supervises 3,177 grade schools, Bible schools, colleges and seminaries. Of these 1,257 are self-supporting. In 1923 the records show 28,501 baptisms.

In the New World Movement of the Northern Baptist Convention, covering 1918-1923, this church was given an apportionment (for the 100 million desired) of $254,944, and actually pledged $257,000.00. W. D. Chamberlin, a member of this church, was the chairman of the Promotion Committee for Ohio. F. G. Cressey, a former member of this church, was the Director for Ohio.

The following have served on the Society Board:

*Rev. Henry F. Colby—	President	1895–1897
	Vice President	1888–1890
W. D. Chamberlin	—Third Vice President	1918
	Recording Secretary	1907–1909
	On Executive Committee	1912–1917
*J. B. Thresher -	—On General Committee	1910–1912

Board Members

*Robert G. Corwin	1853–1854
*E. E. Barney	1854–1856 – 1861–1862
*Henry F. Colby	1871–1873 – 1879–1881
	1881–1894 – 1900–1909
W. D. Chamberlin	1910–1912
*Rev. H. Harvey	1864–1866
*Rev. S. Talbot	1862–1863
*J. B. Thresher	1877–1909
*Mrs. E. R. Stilwell	1895–1907

AMERICAN BAPTIST HOME MISSION SOCIETY

Organized 1917

To further the spread of the Gospel and the Baptist faith and doctrine in the United States and nearby fields.

The work of this Society and that of the Publication Society is closely linked together, for with the establishment of new churches and Sunday-schools the publications issued are largely used.

In 1837 this church found it necessary to ask for financial aid from the Home Mission Society, in order that they might carry on their local work. To this Society has been delegated the work of blazing the trail for new churches in sparsely settled and newly opened parts of this country, and it has also done a large work among the Cubans, Porto Ricans, Mexicans, and in Central America; also among the Indians, Negroes and among the foreign population, which is largely scattered in the industrial belt bound by the Mason and Dixon line and east of Chicago. In order that unchurched fields might be reached, the first Chapel Car was built in Dayton by the Barney & Smith Car Company in 1890, and this proved so successful that six more were soon added.

In 1824 the Society began sending out Colporters on foot and horse-back, and in 1912 began using autos for its workers, and in 1922 put into service two auto chapel cars.

At the present there are 891 workers under this Society.

"From the earliest days our Baptist forefathers emphasized the great truth of the atonement, and to all classes they proclaimed that Christ died for all. The missionary motives of the Baptists were born in the grateful hearts of redeemed men and women, and found its earliest expression in organized action, they WENT FORTH TO TEACH."

These members have served on the Home Mission Board:

*E. M. Thresher	President	1901–1904
*E. M. Thresher	Vice President	1898–1903
J. C. Massee	President	1918–1920
F. P. Beaver	Second Vice President	1920–1922
F. P. Beaver	First Vice President	1923–1924

AMERICAN BAPTIST PUBLICATION SOCIETY

Organized February, 1824

"Among the agencies which serve the gospel a commanding place must be accorded the printing press. When it became possible to print and distribute Scriptures and other religious literature, the church was prompt to seize upon the opportunity."

The American Baptist Publication Society has maintained the denominational publishing house since 1840, and since the same year it has been the Sunday School Society of the Baptist Churches, and since 1883 it has been the denominational Bible house.

It is printing the Bible or parts of it; also tracts and leaflets in 21 different languages. It also publishes 10 papers in 10 languages in order that it may reach the foreigner in this land who is strange to American ways and customs and who is an easy victim to the propaganda of the non-religious, anti-religious and atheistic efforts.

For the last 15 years the Society has been the official agency for the work of religious education, and has an efficient training department where annually about 1500 persons receive training. It holds many summer assemblies and encourages week day religious schools. It is the only denominational publishing house that prints its own Bibles.

In 1922 it distributed by sale and gift 35,438 Bibles, 912,837 tracts and leaflets, aided 311 churches through the gift of 13,100 Bibles, and gave to ministers and students who could not buy 3,271 books.

The Society believes that "The circulation of the Scriptures lies at the foundation of all Christian advance, and that there is no menace from the immigrant population except that of a population not brought up in the ideals of the New Testament." It is the aim of the Society to bring the Scriptures within the reach of every man, and if he cannot afford to pay for it to give it to him.

*Dr. Samson Talbot, President 1872.
Dr. W. H. Geistweit, President 1923-1924.

THE OFFICERS OF THE CHURCH

Pastor

REV. WILLIAM H. GEISTWEIT, D. D.
MRS. MABEL H. COLVILLE, Pastor's Assistant.

Officers of the Church

Clerk—E. C. Dunn.
Assistant Clerk—Russel Trace.
Treasurer—F. P. Beaver.
Assistant Treasurer—F. J. Dodds.
Mission Treasurer—Joseph Geyer.

Deacons

TERM EXPIRES:

May 1, 1924—A. L. Bowersox, F. L. Canby, J. D. Clark, Fred'k Fleischauer, E. G. Page, George B. McCann, C. E. McMillan.

May 1, 1925—J. H. Baber, Edward Canby, John Carmin, F. J. Dodds, H. J. Hunt, George H. Snyder, R. R. Waddell.

May 1, 1926—W. D. Chamberlin, H. E. Emerick, J. C. Haswell, James Mellowes, W. E. Rankin, L. C. Walker, F. H. Walkley.

Deacon for Life

Edward B. Solomon

TERM EXPIRES:

May 1, 1924—H. B. Canby, J. R. Jones
May 1, 1925—W. S. Reeder, H. J. Williams
May 1, 1926—F. G. Colby, W. H. Payne.

Bible School Officers

General Superintendent—H. J. Hunt.
Assistant Superintendent—F. L. Canby.
Assistant Superintendent—M. C. Kartzke.
Intermediate Superintendent—W. E. Rankin.
Secretary and Treasurer—G. H. Snyder.
Superintendent Junior Department—Miss Mildred Emrick.
Assistant Superintendent—Mrs. C. C. Frazee.
Secretaries—Mrs. E. H. Barry, Mrs. F. H. Walkley.
Superintendent Primary Department—Miss Grace Greene.
Assistant Superintendent—Mrs. E. C. Dunn.
Secretary-Treasurer—Miss Louise Walcutt.
Superintendent Beginners—Mrs. G. H. Snyder.
Secretary-Treasurer—Mrs. C. B. Little.
Superintendent Cradle Roll—Mrs. W. E. Rankin.
Missionary Superintendent—Helen J. Currier.

THE CHURCH ENDOWMENT

The records show that on June 8, 1917, an Endowment Committee was created to care for the funds left by Brother E. J. Barney.

The interest on these funds can only be used; the principal must be left intact.

The committee urge you to remember your church by a gift, so that after your death a contribution will be made in your name; thus you will continue to help build and carry forward Christ's work in this YOUR CHURCH.

The present committee is:

F. P. Beaver
Edward Canby
W. E. Enyeart
J. C. Haswell
B. F. McCann
Henry A. Stout

The following are the names of members of this church who are direct descendants of the eight members who in 1829 "KEPT THE STAND" of the First Baptist Church of Dayton:

Frank T. Huffman, Jr.
John McI. Huffman
Kathryn Stout
Margaret Stout
Virginia Stout
Henry A. Stout
Henry S. Stout

LIST OF ARTICLES IN BOX

Placed in Cornerstone of the First Regular Baptist Church Which Was Laid May 31, 1914.

Bible.
History of the First Regular Baptist Church of Dayton, written by Rev. H. F. Colby, D. D., who served as pastor of the church for 35 years.
Two Sunday School song books.
Primary Course, Intermediate, Advanced and Senior Quarterlies.
Baptist Teacher.
List of all enrolled members of the Sunday School.
Minutes of the Dayton Baptist Association for 1913.
Program of the Dayton Baptist Association Institute, May 3-7, 1914.
Ohio Baptist Annual for 1913.
Annual of the Northern Baptist Convention for 1913.
Annual of the Southern Baptist Convention for 1913.
Helping Hand of May, 1914.
The Standard of May 23, 1914.
The Baptist World of May 21, 1914.
The Watchman-Examiner of April 30 and May 21, 1914.
The Journal and Messenger of May 21 and May 28, 1914.
The Sunday School Times of May 2, 1914.
The Young People's Weekly of May 18, 1914.
Dew Drops of May 31, 1914.
Keystone Primary Stories Lesson 35.
Index of the Montgomery County Sunday School Association, February, 1914.
The Denisonian of May 22, 1914.
Denison University Catalog of March, 1914.
Men and the Kingdom, by Rev. J. C. Massee, D. D., pastor of the church.
One Hundred Years Since Judson.
Calendar of Women's Societies of the First Regular Baptist Church for 1914-1915.
Church Bulletins of May 3, 10, 17, 24, 31, 1914.
Church Year Book for 1914.
Church Treasurer's Report for 1908, 1909, 1910, 1911 and 1913.
Dayton Journal of March 25, 1913. High water warning.
Dayton Daily News of March 25, 1913. Flood warning.
Dayton Daily News of March 28, 29 and 30, 1913. First issues after the flood.
Pictorial History of the Dayton Flood, March 25, 26 and 27, 1913.
Dayton Daily News of May 10, 1913. First meeting of the Dayton Flood Prevention Campaign.
Dayton Journal of May 21, 1913. Result of election for Charter Commissioners.

Dayton Journal of May 26, 1913. Completion of Flood Fund Campaign.
Dayton Daily News of May 26, 1913. Completion of Flood Fund Campaign.
Copy of the Conservancy Act for Flood Prevention.
Proposed Charter of the City of Dayton, August 12, 1913.
Budget of the City of Dayton, 1914.
Report of the Miami Valley Hospital for 1913.
Map of the State of Ohio.
Manual of Legislature, 1909-1910.
Legislative Manual of the State of Ohio for 1912.
Dayton Daily Journal of May 30, 1914.
Dayton Daily News of May 30, 1914.
Dayton Daily Herald of May 30, 1914.

List of Articles Furnished by the Greater Dayton Association

Complete set of Weekly Bulletins.
Marcosson Story of Dayton, Ohio.
Traffic Bureau circular.
Ninety-Nine Reasons.
Dayton Federation for Charity and Philanthropy circular and blank.
Hanging Gardens circular.
Civic Music League announcement.
Dayton statistics for 1913.
First copy of Greater Dayton Association membership, from the Bureau of Municipal Research.
A Charter Primer.
Health Bulletin No. 7.
"Swat the Fly" circular.
Some Acid Tests.
Lantern slide showing picture of Mrs. Lydia Huffman, wife of Wm. Huffman, at whose house on May 29, 1824, the First Regular Baptist Church was organized.

HIGH POINTS IN CHURCH HISTORY

1824	May 29	Organization of the church meeting held at the residence of Wm. Huffman, northwest corner Third and Jefferson Streets.
	Sept. 18	Joined Miami Union Baptist Association. WE HAVE NO CHURCH RECORDS UNTIL 1827.
1827		Rev. D. S. Burnett called as Pastor and first church building built.
1829	April 14	First meeting of "THOSE WHO KEPT THE STAND" of the Baptist Church, held at the home of Elizabeth Crowell.
	June 27	Met and formulated charges against the members who left to follow the teachings of Alexander Campbell.
1830	May 3	Daniel Kiser and Joseph Cox chosen first Trustees.
	May 26	Moses Stout chosen first Deacon.
1831		Trustees authorized to take steps to obtain possession of the old church property which had been taken by those who left in 1827, under the rule that the majority controlled and should own the property.
		First church letter to the Miami Union Baptist Association.
1832		Wilson Thompson called to be Pastor.
1833	May 4	First arrangements recorded for the observance of the Lord's Supper.
1834		John Smith chosen second Deacon.
1835		Union meeting house rented for church services at $24.00 per year.
1836		Elder Moore called as Pastor at a salary of $400.00 per year.
1837	Feb. 25	First Regular Baptist Church incorporated. Home Mission Society asked to give financial aid to the church.
1838	Mar. 11	Voted to raise money to buy a lot and build a church. Total cost not to exceed $2,000.00.
1839	Mar. 8	Sunday School started.
1840	Oct. 9	Elder Moore resigns as Pastor.
1841		Began raising money by yearly pledges, payable quarterly. Also pledged one cent per member per week to the Ohio Baptist State Convention.
1842	April 9	First Articles of Faith adopted.

1843		Second church building completed with a debt of $3,573.81. Adopted plan for each member to pay $1.00 a year to cover debt and interest.
	Nov. 10	Resolution of inquiry as to how many members sold intoxicating liquor.
	Dec. 4	Adopted pledge against use of liquor.
1844		Rev. Frederick Snyder called.
		Purchased first church hymnals.
1845		Adopted rule that letters of dismission would not be given unless church subscription had been fully paid or member was actually unable to pay.
1846	Sept. 4	Resolution that money collected for the Missionary Union be used to buy life membership in the Society.
1847		Church building debt paid.
1848	Mar. 7	First church choir organized.
	Sept. 12	Steps taken to form Wayne Street Baptist Church.
	Sept. 26	Raised $250.00 towards the support of a Pastor for Wayne Street Church.
1849	Sept. 2	Trustees authorized to place gas lights in the church.
1850	Jan. 8	Voted to insure property against fire.
1851	Mar. 25	Committee appointed to consider the starting of a Mission on the West Side.
	May 5	Rev. Snyder resigns.
1852		Rev. Samuel Foljambe called.
1853	Dec. 19	Pastor's salary increased to $900.00.
1854	Aug. 7	Two additional Deacons chosen.
1855	Dec. 26	Committee appointed to raise subscriptions for Home Mission Society.
1856		Rev. Samson Talbot called as Pastor.
1857	April 6	Resolution to prepare for new church building. Old building sold for $4,565.84.
1857	July 23	Voted to purchase lot and build new church, cost not to exceed $20,000.00.
1858	Nov. 9	Denison University asked for aid in building chapel.
1859	April 9	Sunday School required more room; basement of the church put into condition for enlarged school.
1860		Joined Dayton Baptist Association.
	Aug. 1	Bought lot on North Main Street for third church building at a cost of $7,435.00.
1861	Mar. 6	Building committee named.
1862	Feb. 5	Plan for third church building accepted with the exception of the auditorium.
1863	Jan. 14	Resolution to sell church pews and give deed for the same.

	April 30	Day of prayer observed at request of President Lincoln.
	July 7	Church asked to release Dr. Talbot to become President Denison University.
	Oct. 18	Dr. Harvey called from Madison University, New York, to become Pastor.
	Oct. 25	Third church building dedicated.
1864		Current expenses for year, $2,728.38.
		Paid on building debt, $11,239.47.
1865		Paid $20,000 to Denison University Endowment Fund.
	July 25	Dr. Harvey sent as delegate to the U. S. Temperance Convention at Saratoga Springs.
1866	Dec. 5	Voted to sanction the work of the Young Men's Christian Association of the Church at the East End Chapel.
1867	Jan. 1	Dr. Harvey resigns.
	Mar. 8	Church building debt fully paid.
	April 24	First Presbyterian Church members invited to worship with us while repairing their building.
	June 12	Dr. H. F. Colby invited to supply the pulpit for six months.
1867	Nov. 6	Voted to buy pipe organ at a cost of $6,653.50.
	Dec. 28	Dr. Colby called as permanent Pastor.
		East Dayton Chapel built; cost $6,613.70.
1868	Jan. 1	Observed day of prayer and fasting.
	Jan. 16	Dr. Colby ordained.
1869	Aug. 18	Church secured burial lot in Woodland Cemetery and removed the body of Rev. Samuel Clark.
1870		Eighty-eight persons received by baptism from February 3rd to April 15th.
1871	Jan.	Ladies' Social Circle request and secure lower floor of church for social meetings.
	April 14	Committee appointed to assist in organizing the work among the colored people of the city.
	Oct. 25	Chicago Baptist Churches ask for help after the Chicago fire.
1872	Feb. 9	Meeting of members in eastern part of city to consider forming a new church.
	Mar. 29	Asked to raise $25,000.00 to build a church in the eastern part of the city.
	Sept. 12	Thirty-five members dismissed to form Linden Avenue Church.
		Gave $1500.00 to Karen College in Burma.
1873		Voted to start Mission in Miami City on West Side.
		Voted to adopt plan of monthly collection by envelope system.

	Mar. 2	J. A. Robert and wife joined by letter. He served for twenty years as organist without compensation.
1874	Jan. 21	Church adopted Constitution of Dayton Baptist Union. First Trustees appointed were Henry F. Colby, E. E. Barney, Caleb Parker, Ziba Crawford, J. K. McIntire. Semi-Centennial Committee appointed: E. E. Barney, E. M. Thresher, Caleb Parker, C. W. Chamberlin, M. N. Wheaton.
1874	May 24	Dr. Colby preached Semi-Centennial sermon. A pioneer meeting was held. Daniel Bryant and Elder Jones, who were present at the organization of the church, attended.
1875		Church membership, 439.
1876		Adopted Dollar Centennial Educational Fund for Denison University Endowment. Raised $500.00. Started Mission Sunday School in Edgemont.
1877	Jan. 10	Special meeting of Church for humiliation and prayer.
1878		Contributed $6,033.53 to Denison University.
1879		Invited by the First Presbyterian Church to worship with them while our building was undergoing repairs.
1880	Sept. 26	Dr. Colby called to become Pastor of Beth-Eden Church at Philadelphia. At the request of the church, declined the call. First joint Thanksgiving service with downtown churches.
1881	Sept. 26	Dr. Colby preached Memorial Sermon for President Garfield, complying with the suggestion of President Arthur. Gave Denison Endowment Fund $19,600.00. Contributed toward building of Central Baptist Church, $5,052.00.
1882	Jan. 13	Sunday School asked Church for $400.00 for expenses.
1883		Installed water motors to pump organ.
1884	Dec. 12	Committee on Missions recommended starting new Sunday School in Edgemont.
1885	Sept. 28	M. N. Wheaton died.
	Nov. 29	Caleb Parker died. Both of these men had served as Superintendents of Public Schools without pay.
1886	Feb. 27	E. F. Sample, organizer of Berean Bible Class, died.
	July 7	Church united in service of laying cornerstone of Y. M. C. A. on Fourth Street.
1887	Jan. 21	Ebenezer Thresher died. He had served as a Pastor; also as editor of the Watchman for 15 years.

	Sept. 7	Dr. Colby finishes twenty years as Pastor. During that time he had received 875 members.
		Benevolences for the year, $12,715.76.
	Oct. 26	Adopted weekly church envelope plan.
1888	Oct. 3	Bought lot on Williams Street for West Side Church for $1600.00.
		Committee of women appointed to furnish flowers each Sunday for pulpit.
1889	Aug. 28	197 members dismissed to form Central Baptist Church.
		Dayton Baptist Union bought lot for Chapel in North Dayton.
		West Dayton Church Chapel built at a cost of $7300.00.
	Oct. 23	Dr. Colby granted one year leave of absence on account of sickness.
1890		Only five pews now held by deeds given in 1863.
1891	Oct. 28	Committee appointed to buy a lot for a Chapel in Riverdale.
1892	Mar. 18	Rented cottage on Forest Avenue for Riverdale Sunday School. Rent $50.00 per year.
	Sept. 2	Committee appointed to sell property in Edgemont, funds secured to apply on Riverdale lot.
	Oct. 7	Lot at southeast corner of Main and McOwen bought for $2,754.57.
1893	Mar. 22	Committee appointed to prepare plans for Riverdale Church and raise funds. Church built at a cost of $6,130.53.
	Aug. 23	Dr. Colby sent as delegate to International Sunday School Convention at St. Louis.
1894	Oct. 7	Sunday School raised $74.00 to furnish room in Miami Valley Hospital.
1895	Mar. 13	Call Pastor for Riverdale Church.
	June 19	Voted $50.00 to furnish room at Widows' Home.
	Dec. 7	57 members request permission to form branch church in Riverdale.
		Current expenses for year, $7,422.88.
1896	June 3	East Third Street Baptist Church request delegates be appointed to sit in council for recognition as independent church.
	Nov. 25	Members of North Dayton Chapel request that they be recognized as a branch of this Church.
1897	Oct. 13	Voted to join Linden Avenue Church in celebrating their 25th anniversary on October 17, 1897.
		Benevolent contributions, $12,165.96.
		Gift to Miami Valley Hospital, $1,170.00.

1898	Jan. 26	Resolution to move organ to front of Church and start Chorus Choir.
	May 25	Dr. Colby granted leave of absence for six months on account of sickness.
1899		Organ moved to front of church and chorus of 40 voices organized.
1900		New pulpit furniture bought, replacing that used since 1863.
1901	Mar. 13	Resolution requesting St. Louis Centennial Exposition to keep closed on Sunday.
	Oct. 19	Voted to hold church roll call and rally day.
1902	Mar. 9	Dr. Colby resigns, effective January 16, 1903, which date is the 35th anniversary of his ordination.
1903	Feb. 4	Voted to redecorate church. Built Primary rooms at the rear of the church, at total cost of $27,790.45.
1904	Jan. 17	Rev. H. P. Whidden called as Pastor.
1905		Baptist Young People's Union became responsible for the support of Rev. Jacob Speicher and wife, missionaries in China.
1905	May 10	Memorial Church (Riverdale) asked for independence. Started Sunday School in Dayton View.
1906	Jan. 12	Requested the National Denominational Society to hold their meetings with us from May 16th to 22nd.
	June 6	Collection taken to assist Baptist Churches of San Francisco after the earthquake and fire.
	Oct.	Men's Brotherhood started. Bought lot in Dayton View for Chapel at a cost of $3,500.00. Chapel built costing $7,648.38.
1907		Benevolent contributions, $28,568.00.
1908	Jan. 29	Employed full time Sunday School worker.
	Dec. 23	Voted to present deed of property to Memorial Baptist Church.
1909		Church adopted budget plan for current expenses.
	Nov.	H. A. Wilbur and wife go to Kobe, Japan, for Y. M. C. A. work.
1910		Voted to publish semi-annual lists showing whether members had paid their church subscriptions or not.
1911		Meetings of the Men and Religion Forward Movement, November 26–December 3rd.
1912	June 5	Dr. Whidden resigned to become President of Brandon College.
	July 7	Special meeting to consider the sale of third church building property for $125,000.00, and purchase of new location for fourth building for $38,000.00.

	Sept. 31	Thirty-one members request permission to organize Dayton View Chapel as branch of this Church. City Baptist Young People's Union formed.
1913	Jan. 10	Building committee appointed, consisting of E. J. Barney, F. P. Beaver, Edward Canby, W. D. Chamberlin, with power to add to the committee as necessary. Current expense budget, $10,000.00.
1913	Mar. 25	Flood water rising nine feet on first floor of church, practically ruining everything. Temporary repairs made, costing $2,000.00. One-half of the entire church membership was affected by the flood. Number of Deacons increased from seven to twenty-one.
1914	Jan. 19	Last Saturday in May designated as FOUNDERS DAY.
	May 31	Cornerstone of fourth church building laid.
	Oct. 7	Resolution to sell Williams Street property and move the congregation to the new church home at Fifth and Summit.
1915	Feb. 14	Resolution of commendation to E. A. Deeds and O. B. Brown for their work in securing proper Conservancy legislation to protect the Miami Valley against future floods.
	Mar. 7	Voted approval of bill before the legislature to require the reading of the Bible in the public schools, and the establishment of week-day religious schools.
	June 26	Fourth church building completed and ready for use.
1916	Jan. 5	Sold Williams Street Church for $4,000.00.
	April 27	Campaign to raise $9,000.00 to pay off debt of fourth building.
1917	June 8	Appointment of Endowment Committee to take charge of funds left by E. J. Barney.
	Sept.	Sold to Miami Conservancy District 3860 square feet off rear of church lot for $750.00.
1918	June 2	Fourth church building dedicated free of debt.
1918	Oct. 3	Miami Conservancy District assesses flood benefit against the church of $19,013.94. A loan was made to pay this rather than have it placed on the tax duplicate, which would have doubled the cost, interest upon this loan being met out of income from Endowment Fund an d allow the church to pay off the loan gradually.
1919	June 6	Summit Street Church reports as being self-supporting.
	Oct. 3	Dr. Massee resigns. Resignation accepted, effective January 1, 1920.

1920	June 21	Dr. J. B. Slocum began pastorate.
	Sept. 28	Miami Conservancy District makes a second assessment of $7,394.31, this being necessary on account of the cost of this work running higher than expected. This second assessment was placed on the tax duplicate and will double the cost.
1921	Sept. 28	Church voted to co-operate with other Protestant churches in the W. A. Sunday campaign.
1922	July 27	Dr. J. B. Slocum died.
1923	Jan. 24	The committee of sixty recommend the calling of Dr. W. H. Geistweit of St. Louis.
	Feb. 4	Dr. Geistweit accepts our call.
	Mar. 11	Dr. Geistweit preaches his first sermon.
	Mar. 11	Annual business meeting of the church approves the current expense budget for 1923-1924 at $27,720.00.
	July	Front of church auditorium remodeled, lowering the organ to pulpit platform level, changing the baptistry and again establishing a chorus choir; church building overhauled, extensive repairs made, building kitchenette on first floor, etc.—all at a cost of $20,000.
	Aug. 23	Summit Street Church given deed to their property.

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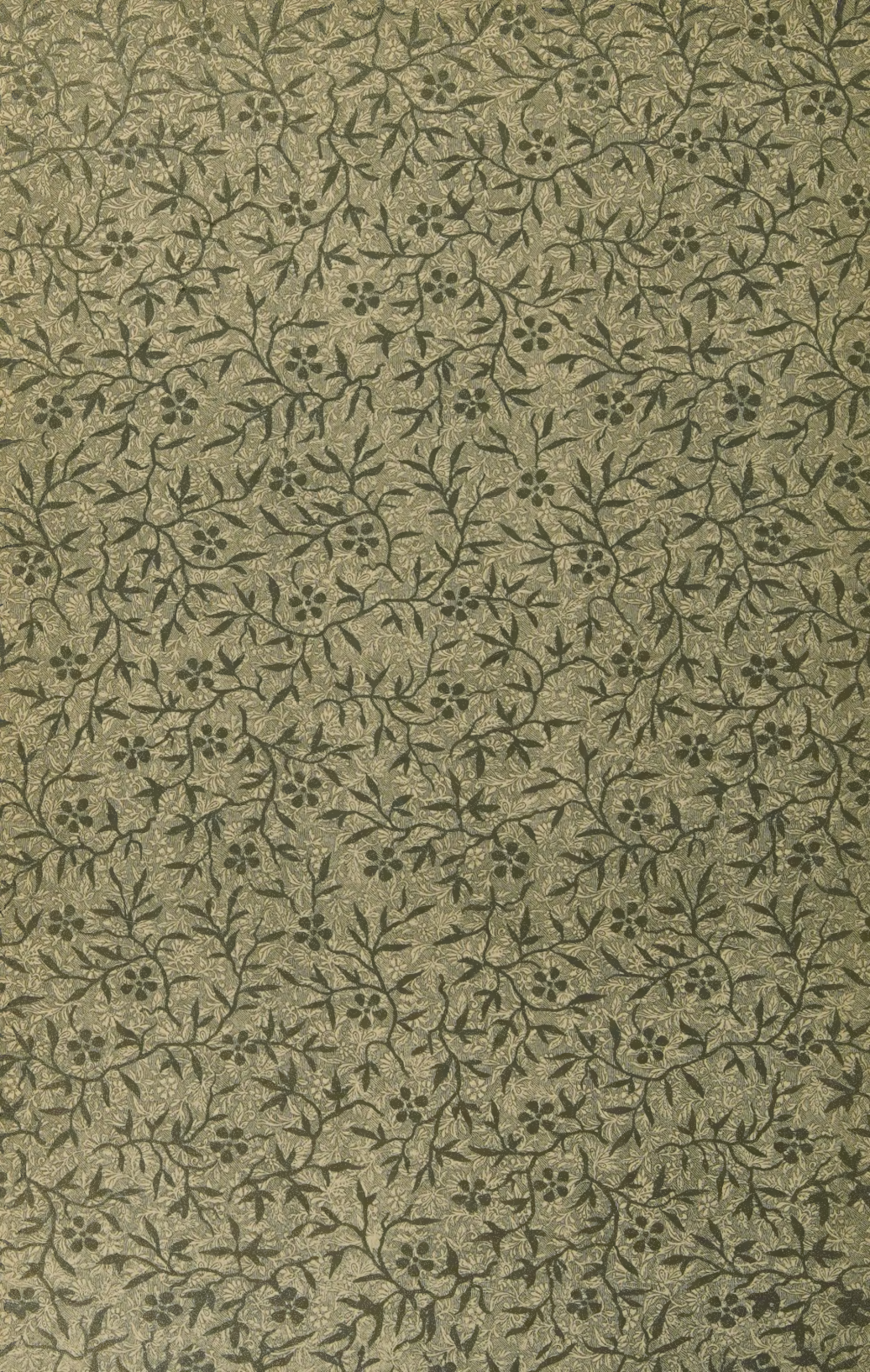

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